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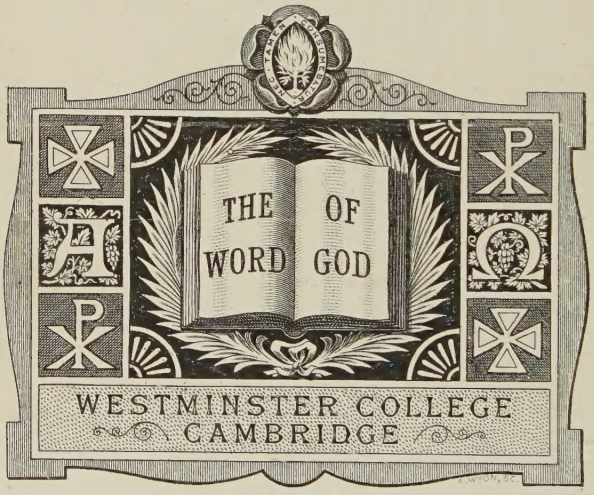

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Palestine exploration quarterly

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Quarterly Statement

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THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The *Quarterly Statement* has been greatly indebted during the past year to many distinguished explorers and scholars, who have sent in contributions to its pages. The *Statement* forms a valuable record of Palestine discovery, and of the opinions of those best qualified to form a judgment on topographical and other questions of interest connected with the Holy Land. It is surprising how much new matter comes to hand from time to time, showing that the functions of the Fund are by no means exhausted. Indeed, in certain directions, the work seems to be only beginning; as, for instance, the examination of the numerous ancient Tells in various parts of the country.

Mr. F. J. Bliss's detailed report of his work at Tell el Hesy is in the press, and will be issued shortly under the title of "The Mound of Many Cities."

In the January *Statement* of last year was published a translation of the cuneiform inscription on the Tell el Hesy tablet (now in the Constantinople Museum) by the Rev. Professor Sayce. In the present number will be found another translation of the same inscription by M. V. Scheil, which has been forwarded to us by Professor Petrie from Maspero's "Recueil des Travaux."

Although in ill-health, and feeling the weight of increasing years, Herr Baurath von Schick still continues to supply valuable information respecting new discoveries and changes in and around the Holy City. He also sends this quarter some further notes on the "Tabitha" ground near Jaffa.

Mr. Glaisher's paper on the rainfall at Jerusalem during the last 32 years is of great interest. It appears that the average annual rainfall during the last 16 years has been no less than 5·94 inches greater than in the previous 16 years.

Whether this indicates a permanent increase, or merely the highest amount of a cycle of years, cannot yet be determined. The diagram appended to Mr. Glaisher's paper will show at a glance the amount of the rainfall in the several years.

It is reported that a Turkish expedition is about to examine the shores of the Dead Sea, and that two boats manned by Jaffa sailors have been transported from Jaffa, and are now afloat on the Dead Sea for the purpose.

We are enabled this quarter to publish a paper by P. J. Baldensperger, Esq., on the "Orders of Holy Men in Palestine," and a paper by Major Conder on the Jews of Palestine under the Romans during the first two centuries of the Christian era.

A lecture by the Rev. Canon Curtis, of Constantinople, on the sarcophagi found at Sidon, and now in the Imperial Museum at Constantinople, is in print, and will, it is hoped, be published, with illustrations, in our April number.

Professor Ramsay, of Aberdeen, has favoured us with upwards of 200 Greek and other inscriptions collected in the Hauran by the Rev. W. Ewing, whilst attached to the Scotch mission at Tiberias. It is intended to publish them shortly.

The recent publication of a book in Jerusalem by Mr. G. R. Lees has given offence to the Turkish authorities, who seized the copies and prohibited the sale until certain alterations were promised. The matter is mentioned in these columns because everything connected with Jerusalem and the relations of our countrymen with the authorities concerns us. The Society has nothing to do with the work in question or with any works on the Holy Land except those published by themselves. We are, however, sure that Mr. Lees would be the last writer willingly to offend local feelings.

Mr. G. Armstrong's Raised Map of Palestine is attracting much attention, and it is difficult to supply promptly all the orders that come in for it.

The "Times" of September 18th contains the following remarks on Mr. Armstrong's new raised map of Palestine:—"After five years of untiring industry Mr. George Armstrong, the Assistant Secretary to the Palestine Exploration Fund, has produced and perfected a work of which he may justly feel proud. A raised map must prove of the greatest interest to all who have visited or intend to visit the tract of country which it represents, affording, as it does, a picture *au vol d'oiseau* of all the physical features. Mr. Armstrong's interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy such a journey a clear idea of the sort of country they may expect to see. The map, which is constructed on the basis of the Surveys of the Palestine Exploration Fund, on a scale of $\frac{3}{8}$-in. to the

mile, embraces the whole country from Baalbec to Kadesh Barnea, and shows nearly all that is known on the east of the Jordan. The natural features of the country stand out prominently, and show at a glance the relative proportion of the mountains, heights, valleys, and plains. The seas, lakes, marshes, and perennial streams are shown in blue, the watercourses on the plains and the main roads are marked by a grooved line, the Old and New Testament sites in red, and the hills and plains in white. Names are given to the coast and a few inland towns, but other towns are numbered to correspond to a reference list of names. The map measures 7 feet 6 inches by 4 feet. It will, perhaps, be specially interesting at the present time, when railway operations are going on in the country. The course of the new railway from Haifa to Damascus can be clearly traced, and the nature of the country it crosses can be seen at a glance. No doubt, too, the educational use to which the map will be put will be very considerable. Casts in fibrous plaster can now be had."

The "Jewish Chronicle" recently suggested that no Jewish school should be without a copy of the Raised Map. The same might also be said in reference to other schools, and especially Sunday Schools. With this map before the eye of the scholar a Bible lesson takes on quite a realistic character.

The construction of the Haifa-Damascus Railway is proceeding. By the kindness of Mr. Pilling, arrangements have been entered into for archæological discoveries made in the course of the works to be reported to the Fund, and, if necessary, to be carefully examined.

The Rev. Theodore E. Dowling, Jerusalem, asks for *reliable* information as to the origin of the "Jerusalem Cross." Four theories of the early history of this cross are current in Jerusalem.

Can any date, prior to that of the Crusading Kingdom of Jerusalem, be assigned to it? (*See* page 81.)

The annual subscriptions for 1894 from the Presidency of Bombay, collected in November, 1893, by the Rev. Theodore E. Dowling, of Jerusalem, during his present tour through India, were received too late to appear in the January number of the *Quarterly Statement*.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s*. 6*d*., in cloth, 2*s*. 6*d*., post free; non-subscribers, 2*s*. and 3*s*.

The following gentlemen have kindly consented to act as Honorary Local Secretaries :—The Rev. I. W. Johnson, M.A., Benthall, Broseley; The Rev. J. C. Newton, Kobe, Japan; The Rev. Thos. M. B. Patterson, Hamilton, N.B.; Professor James S. Riggs, Auburn Theological Seminary; The Rev. Jeremiah Zimmerman, Syracuse; Walter G. Webster, Esq., Providence.

The new railway from Jaffa to Jerusalem has been laid down on the sheets of the large and small maps. Copies of these sheets are now ready.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., except on Saturdays, when it closes at 2 p.m.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Pictured Palestine." By the Rev. James Neil, M.A. Published by James Nisbet and Co. From the Author.

"Palestine Explored." By the Rev. James Neil, M.A. Published by James Nisbet and Co. From the Author.

"Kissing." By the Rev. James Neil. Published by Simpkin, Marshall, and Co. From the Author.

"Palestine Re-peopled." By the Rev. James Neil. Published by Lang Neil and Co. From the Author.

"Pictures and Stories from the Holy Land." By the Rev. James Neil. Published by Lang Neil and Co. From the Author.

"Bridal Song." By the Rev. James Neil, M.A. Published by Lang Neil and Co. From the Author.

"Strange Figures." By the Rev. James Neil, M.A. Published by Lang Neil and Co. From the Author.

"Strange Scenes." By the Rev. James Neil, M.A. Published by Lang Neil and Co. From the Author.

"Palestine Life." By the Rev. James Neil, M.A. Published by Lang Neil and Co. From the Author.

"Ægyptiaca." Comprising a catalogue of Egyptian Antiquities, by Sir Charles Nicholson, Bart., D.C.L., LL.D. Published by Harrison and Sons. From the Author.

"Baedeker's Palestine and Syria." From the Editor.

Pamphlets on "The Lycian Language," Royal Asiatic Society's Journal, October, 1891; "Dusratta's Hittite Letter," Royal Asiatic Society's Journal, October, 1892; "Notes on the Hittite Writing;" "Notes on Akkadian," Royal Asiatic Society's Journal, October, 1893. By Major C. R. Conder, D.C.L., R.E. From the Author.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to

Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The third and revised edition of "Heth and Moab" is now ready.

A new edition of "Twenty-one Years' Work" is in course of preparation, and will be brought down to date.

The first volume of the "Survey of Eastern Palestine," by Major Conder, has been issued to subscribers; it is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. The first 250 subscribers pay seven guineas for the three volumes; subscribers to the "Survey of Western Palestine" are privileged to have the volumes for this sum. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, 2, Paternoster Square, are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah" has been completed and sent out to subscribers.

The translation of the first portion of M. Clermont-Ganneau's work, "Archæological Researches in Palestine," is completed. The second part, it is expected, will be in the hands of the translator soon.

The books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. The books are the following (*the whole set* (1 *to* 7 *and* 9 *to* 18) *can be obtained by subscribers to the Fund on application to the Head Office only* (24, *Hanover Square, W.*), *for* £3 10*s.* 0*d.*, *carriage paid to any part in the United Kingdom only*):—

By Major Conder, R.E.—

(1) "Tent Work in Palestine."—A popular account of the Survey of Western Palestine, freely illustrated by drawings made by the author himself. This is not a dry record of the sepulchres, or a descriptive catalogue of ruins, springs, and valleys, but a continuous narrative full of observations upon the manners and customs of the people, the Biblical associations of the sites, the Holy City and its memories, and is based upon a six years' experience in the country itself. No other modern traveller has enjoyed the same advantages as Major Conder, or has used his opportunities to better purpose.

(2) "Heth and Moab."—Under this title Major Conder provides a narrative, as bright and as full of interest as "Tent Work," of the expedition for the *Survey of Eastern Palestine*. How the party began by a flying visit to North Syria, in order to discover the Holy City—Kadesh—of the children of Heth; how they fared across the Jordan, and what discoveries they made there, will be found in this volume.

(3) Major Conder's "Syrian Stone Lore."—This volume, the least known of Major Conder's works, is, perhaps, the most valuable. It attempts a task never before approached—the reconstruction of Palestine from its monuments. It shows what we should know of Syria if there were no Bible, and it illustrates the Bible from the monuments.

(4) Major Conder's "Altaic Inscriptions."—This book is an attempt to read the Hittite Inscriptions. The author has seen no reason to change his views since the publication of the work.

(5) Professor Hull's "Mount Seir."—This is a popular account of the Geological Expedition conducted by Professor Hull for the Committee of the Palestine Fund. The part which deals with the Valley of Arabah will be found entirely new and interesting.

(6) Herr Schumacher's "Across the Jordan."

(7) Herr Schumacher's "Jaulân."—These two books must be taken in continuation of Major Conder's works issued as instalments of the "Survey of Eastern Palestine." They are full of drawings, sketches, and plans, and contain many valuable remarks upon manners and customs.

By Walter Besant, M.A.—

(8) "The Memoirs of Twenty-one Years' Work."—This work is a popular account of the researches conducted by the Society during the twenty-one years of its existence. Out of print; new edition preparing.

(9) Herr Schumacher's "Kh. Fahil." The ancient Pella, the first retreat of the Christians; with map and illustrations.

By George Armstrong—

(10) Names and Places in the Old and New Testament and Apocrypha. This is an index to all the names and places mentioned in the Bible and New Testament, with full references and their modern identifications, as shown on the new map of Palestine.

(11) Besant and Palmer's "History of Jerusalem."—The "History of Jerusalem," which was originally published in 1871, and has long been completely out of print, covers a period and is compiled from materials not included in any other work, though some of the contents have been plundered by later works on the same subject. It begins with the siege by Titus and continues to the fourteenth century, including the Early Christian period, the Moslem invasion, the mediæval pilgrims, the Mohammedan pilgrims, the Crusades, the Latin Kingdom, the victorious career of Saladin, the Crusade of Children, and many other little-known episodes in the history of the city and the country.

(12) Northern 'Ajlûn "Within the Decapolis," by Herr Schumacher.

By Henry A. Harper—

(13) "The Bible and Modern Discoveries."—This work, written by a Member of the Executive Committee of the Palestine Exploration Fund, is an endeavour to present in a simple and popular, but yet a connected form, the Biblical results of twenty-two years' work of the Palestine Exploration Fund. The writer has also availed himself of the discoveries made by the American Expeditions and the Egyptian Exploration Fund, as well as discoveries of interest made by independent travellers.

The Bible story, from the call of Abraham to the Captivity, is taken, and details given of the light thrown by modern research on the sacred annals. Eastern customs and modes of thought are explained whenever the writer thought that they illustrated the text. This plain and simple method has never before been adopted in dealing with modern discovery.

To the Clergy and Sunday School Teachers, as well as to all those who love the Bible, the writer hopes this work will prove useful. He is personally acquainted with the land; nearly all the places spoken of he has visited, and most of them he has moreover sketched or painted. It should be noted that the book is admirably adapted for the School or Village Library.

By Guy le Strange—

(14) "Palestine under the Moslems."—For a long time it had been desired by the Committee to present to the world some of the great hoards of information about Palestine which lie buried in the Arabic texts of the Moslem geographers and travellers of the Middle Ages. Some few of the works, or parts of the works, have been already translated into Latin, French, and German. Hardly anything has been done with them in

English, and no attempt has ever been made to systematise, compare, and annotate them.

This has now been done for the Society by Mr. Guy le Strange. The work is divided into chapters on Syria, Palestine, Jerusalem, and Damascus, the provincial capitals and chief towns, and the legends related by the writers consulted. These writers begin with the ninth century and continue until the fifteenth. The volume contains maps and illustrations required for the elucidation of the text.

The Committee have great confidence that this work—so novel, so useful to students of mediæval history, and to all those interested in the continuous story of the Holy Land—will meet with the success which its learned author deserves.

By W. M. Flinders Petrie—

(15) "Lachish" (one of the five strongholds of the Amorites).—An account of the excavations conducted by Mr. Petrie in the spring of 1890, with view of Tell, plans and sections, and upwards of 270 drawings of the objects found.

By Trelawney Saunders—

(16) "An Introduction to the Survey of Western Palestine, describing its Waterways, Plains, and Highlands, with special reference to the Water Basin—(Map. No. 10)."

(17) "The City and the Land."—A course of seven lectures on the work of the Fund, 2nd edition, with Plan of Jerusalem, according to Josephus, now ready.

(18) "The Tell Amarna Tablets," including the one found at Lachish. By Major C. R. Conder, D.C.L., R.E.

The New Map of Palestine (scale $\frac{3}{4}$ of an inch to a mile).—Embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 20 sheets, with paper cover; price to subscribers to the Fund, 24*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 20-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5–7, 9–11, 13–15, 20–22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of the map, mounted on cloth and roller for hanging, is 4½ feet by 6¾ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1*s.* 6*d.* Mounted on cloth to fold in the pocket suitable for travelling, 2*s.* To the public 2*s.* and 2*s.* 6*d.*

Single copies of these maps in sheets, with cover, can be sent by post to all foreign countries at an extra charge of 1*s.*

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2*s.* 6*d.*

New Raised Map of Palestine.—The want has long been felt, and the wish often expressed, that a map showing the physical features of the Holy Land on a scale sufficiently large to show at a glance the relative proportions of the mountains, valleys, plains, &c., should be produced on the basis of the Surveys of the Palestine Exploration Fund.

This has now been accomplished by Mr. George Armstrong, Assistant Secretary to the Fund. The Raised Map embraces the whole country from Baalbek to Kadesh Barnea, and shows on the east of Jordan nearly all that is known. It is a reproduction in bold relief of the recently issued map, on the scale of three-eighths of an inch to the mile.

The seas, lakes, marshes, and perennial streams are in blue, the watercourses on the plains and main roads are marked by a grooved line, the Old and New Testament sites in red, and the plains and hills are in white.

Names are given to the coast towns and a few of the inland ones; the others have numbers corresponding with a reference sheet. The map measures 7 feet 6 inches by 4 feet, and is on view at the Office of the Fund, 24, Hanover Square.

Casts of this Map in fibrous plaster, partly coloured and framed, can be had for £7 7*s.* by Subscribers to the Fund, fully coloured £10 10*s.*; to the public, £10 10*s.* and £13 13*s.*

Photographs of the Raised Map are now ready. Size, 16½ inches by 8½ inches, price 5*s.*; 8 inches by 4½ inches, 1*s.*

Subscribers to the Palestine Pilgrims' Text Society will shortly receive the Annual Report for the past year. The "Anonymous Pilgrims" is ready, and will be issued shortly.

The following are a few of the translations in hand:—Brocardus; Qualiter sita est Civitas Ierusalem; also extracts from various early writers illustrating topographical details of Jerusalem and the Holy Land, viz., Aristeas, Hecataeus, Origen, Cyril, St. Jerome, The Patriarch Sophronius, &c.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from September 18th, 1893, to December 20th, 1893, was—from annual subscriptions and donations, including Local Societies, £549 3*s.* 8*d.*; from all sources—£734 10*s.* 11*d.* The expenditure during the same period was £640 17*s.* 5*d.* On December 22nd the balance in the Bank was £343 16*s.* 4*d.*

Subscribers are requested to note that the following cases and casts can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet with a Cuneiform Inscription found at Tell el Hesy, price 2*s.* 6*d.* each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Photographs of Tell el Hesy, showing the excavations, price 1*s.* each.

Back numbers of the *Quarterly Statement*.—In order to make up complete sets, the Committee will be very glad to receive any of the following numbers:—

No. II, 1869; Nos. VI and VII, 1870; No. III, 1871; January and April, 1872; October, 1873; January, 1874; January and October, 1875; January, 1883, and January, 1886.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number

to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *In the Track of the Israelites from Egypt to Canaan.*
(3) *Bible Scenes in the Light of Modern Science.*
(4) *Eastern Palestine.*
(5) *The Dead Sea and the Cities of the Plain.*

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *The Work of the Palestine Exploration Fund.*
(2) *The Survey of Palestine.*
(3) *The City of Jerusalem.*
(4) *Eastern Palestine.*
(5) *Calvary and the Church of the Holy Sepulchre.*

The Rev. J. Llewelyn Thomas, M.A., Briton Ferry, Glamorganshire, South Wales. His subjects are as follows:—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, St. Lawrence, Ramsgate—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stones; or, New Light on the Old Testament.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, Hudson Parsonage, Province Quebec, Canada. His subjects are as follows:—

(1) *Work in and around the Holy City.*
(2) *Work outside the Holy City.*
(3) *Popular Lecture upon the General Results obtained by the Fund.*

The Rev. Wm. Roby Fletcher, Wavertree, Kent Town, Adelaide, Australia.

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

LETTERS FROM HERR BAURATH VON SCHICK.

I.—Tabitha's Tomb and St. Peter's Church at Jaffa.

In my last communication I spoke of "Tabitha's Tomb," at Jaffa, and other rock-cut tombs there, illustrated by drawings, plans, inscriptions, &c. To-day I wish to speak fully of Tabitha's Tomb and St. Peter's Church, at Jaffa.

We read in the Acts of the Apostles ix, 36–43: "At Joppa was a certain disciple named Tabitha. . . . . This woman was full of good works and alms deeds which she did. And it came to pass . . . . that she was sick and died. . . . . The disciples, hearing that Peter was at Lydda, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come they brought him into the upper chamber, and all the widows stood by him weeping and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And Peter tarried many days in Joppa with one Simon, a tanner," whose house was situated on the seashore, as it is afterwards stated (chapter x, 6, 32).

Now in this history we have the house of Tabitha situated somewhere in the place which was then called Joppa, and the house of the tanner, where Peter had his abode for many days, situated by the seaside, in the same town.

When Tabitha finally died she was no doubt buried, not in her house, but, as the custom of the time was, outside the town. Thus we have three distinct places which would be kept in memory and venerated by the early Christians. As places where such events took place afterwards became places for worship, and often had churches built over them, we may expect that this was the case in Joppa. As Jaffa is now a small city, until recently confined within a wall, and extensive gardens, with many houses in them, where also people are dwelling, the whole being called Jaffa, so I think it was in ancient times, and this seems to be indicated by the words (chap. ix, 42) "and it was known throughout all Joppa," implying the city and all outside dwellings belonging to or making up altogether the place "Joppa." This state of things must be kept in mind when one speaks of the traditional holy sites, and also, further, that the configuration of the ground is now in some degree changed from what it was in ancient times.

Since Robinson, the Nestor and originator of the opponents of

doubtful traditions, many writers have followed in his steps, and in quoting what is stated by pilgrims during past centuries, do this in such a way that one seems to contradict the other, or that it at least appears that these sites were shown in various ages at different spots, and hence no reliance is to be placed in what is shown to-day. For instance, the writer of "The Land and the Book" gives the Jaffa sites in the following words (p. 520). On the self-uttered question, "Did you find Tabitha's house?" he answers, "No!" and adds: "Well, our Consul discovered *her grave* in one of his gardens, and gave it to the Armenian Convent of Jerusalem. I examined the sarcophagus in its original bed, and there was the *negative* evidence in favour of Tabitha that there was no counter claim whatever. If not Tabitha's, whose tomb was it, pray?" And with regard to the house of the tanner, "it is certainly by the sea-side, and that is something, but, then, so is all Jaffa." Other writers speak similarly, but one may remark that the author of "The Land and the Book" asks for the house, and answers with a tomb, as if Tabitha had been buried in her own house. Tradition speaks of three different points.

Antoninus, A.D. 600, mentions the *tomb* of Tabitha, and, A.D. 728, Willibald says: "Joppa is a maritime town of Palestine where St. Peter raised the Widow Dorcas," and again, when coming from Lydda to Jaffa, "one comes to the Church of St. Peter the Apostle, and there he raised the widow," at the time in the suburbs.

Sæwolf, A.D. 1103, speaks of the larger Church of St. Peter as being *near* Jaffa, and hence outside the walls; and to speak of the *larger* implies that there was also a *smaller* one, which was very naturally erected on or near the house of Simon the tanner. We have therefore the three places. The smaller Church of St. Peter, probably in the town, at the tanner's house; the larger St. Peter's Church, in the suburb, at Tabitha's house; and the third was her tomb.

The Greek Patriarch gave the larger St. Peter's Church with the neighbouring cemetery to the Church of the Holy Sepulchre at Jerusalem, where then the Latins (or Franks) were ruling in the year 1114 A.D., under King Baldwin II. Here is the "Cemetery" mentioned, in which we may fairly conclude was also Tabitha's tomb. This cemetery, as is reported in the *Quarterly Statement*, 1874, p. 3, *et seq.*, was found by M. Clermont-Ganneau, and has since been proved to have been the general cemetery of Jaffa, at the time of the beginning of the Christian era. Here are rock-cut tombs in great number, with epitaphs, so that the whole hill seems to be undermined with them. The city of Jaffa has a long and eventful history. It has been often destroyed and rebuilt; sometimes it was a small walled city; at other times, especially in the more ancient period, large and extensive, as walls and ruins, found occasionally under the surface, show. 1280 A.D. Alexander speaks of a rock near the sea, below which was the church and Simon the tanner's house. Troilo and Ladoire, and also Quaretinius, a few hundred years later, declare "that the house of the charitable Tabitha

had been formerly *within* the city of Jaffa, but the high ground on which it once stood is now *outside* the town, a quarter of a league from the then present city, near the road to Ramleh." This remark proves that it was believed that in the time of the Apostles Joppa was much more extended than in 1620 A.D., either embraced by a wall or consisting of the real city and extensive suburbs. Rauwolf found the city entirely destroyed, and only near the sea extensive ruins, and on the top of the hill some towers, with a small garrison to protect the harbour.

1738 A.D. Pococke speaks also of Tabitha's place, and understands by this, apparently, the ground where her tomb is shown, one mile distant from the then existing town. By the Greeks it was customary once in a year to go to Tabitha's tomb and worship there, so that the place was a kind of sanctuary. As in almost every place where Christians had churches, the Moslems either took away the churches and converted them into mosques, or sometimes destroyed them, or created in the vicinity a Mohammedan site, so here they established the Makam "Sheikh-Kebir," to which the ground round about now belongs. Even a village arose here, the stones for the houses being quarried on the spot, and thus many of the old rock-cut tombs being destroyed. This village is growing every year.

The Russians succeeded in buying a piece of this ground, and made there at first a garden or *bayârah*, and more recently built a nice church, which forms a landmark for the neighbourhood, as it stands on high ground, and can be seen from a great distance. The rock-cut tomb, which is now considered to have been Tabitha's tomb, is like the others, and, if not the real one, this must have been very near, and so the ground there is, with good reason, called Tabitha. But the exact sites of the larger St. Peter's Church and Tabitha's *house* seem to be now lost. The tanner's house is still shown in the town. Certainly it is not the ancient one, as the building is comparatively modern, but it may be not far from its real site. In the Crusading time there was near it a hospice, which now perhaps is the Hospice of the Franciscan Brethren, where many a pilgrim has found lodging and food.

By these remarks it is not meant to say that traditions are always correct, but to show that tradition is sometimes opposed on feeble grounds, and apparently from an inclination to deny all such, without looking properly into customs, legends, and history.

II.—Excavations by the Augustinian Brethren on Mount Zion.

Herewith I send you a plan of the whole ground where the various excavations on Mount Zion have been made during the last four years, also detailed plans and sections of the excavations, which I have numbered from 1 to 8.[1]

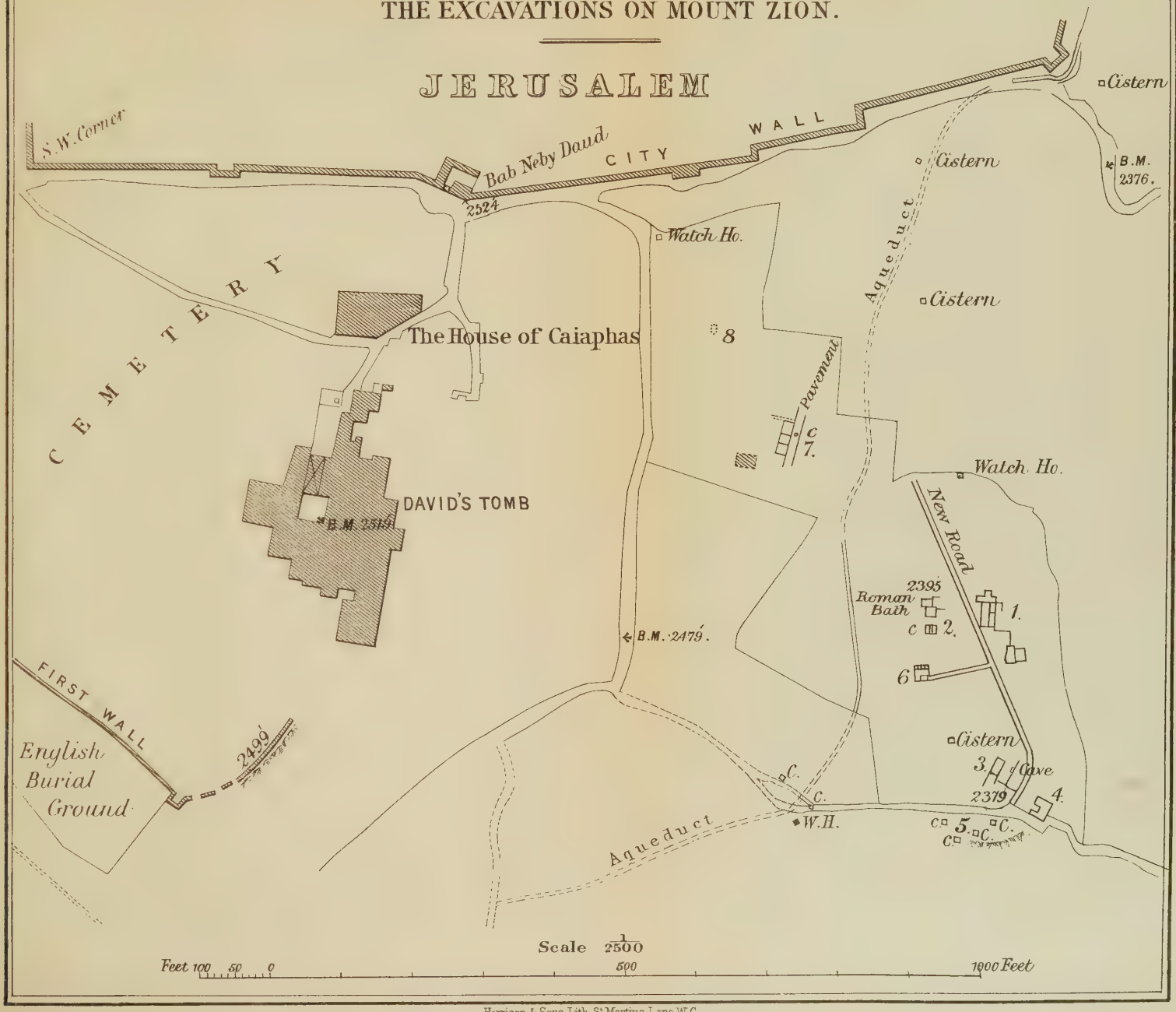
[1] On the plan published, the numbers refer to Herr von Schick's notes, and also to the detailed plans sent by him.

No. 1 was done four years ago, and my report on it was published in the *Quarterly Statement*, 1890, p. 12, so it is not necessary to repeat anything here.

No. 2 was done afterwards. It is some 60 feet west of the first, and higher up the hill. My report on this was published in the *Quarterly Statement*, 1891, p. 19. Now I give a plan of all, with sections. A few feet north-west from the *Mosaic*—as already mentioned in my former reports—the remains of a Roman bath were found, of which I give now a plan and section. It is the lower part or fireplace. Already existing walls on four sides (remainders of a former room) were used, and lined with bricks round about; and in the centre a number of small piers were made, built also of bricks. One row was still standing, the others had tumbled over. On these brick piers of only a few feet high, the flooring rested, and the fire underneath could circulate between the piers and so warm the floor. The walls had side openings for the entrance of air, and on the north side, near the corner, was the door. The channel and the bricks of the bath mentioned were removed in subsequent excavations, and some older masonry laid bare, but of no special interest. South of the little house built up, in order to preserve the *Mosaic* (*Quarterly Statement*, 1891, p. 19), was found one of the very ancient small cisterns with steps leading down, all cut in rock, as shown on the drawings.

No. 3. Situated close to the southern road which goes down to Siloah (*see* Plan of Jerusalem, *Quarterly Statement*, 1889, p. 62). There the rock (scarped down) looked out from the ground, showing an opening, and hence, in the Ordnance Survey plan, scale $\frac{1}{2500}$, is put the word "cave." This cave was cleared from all earth, &c., and proved to have been once a room (not a cistern or a tomb), hewn entirely in the rock. On its west side a door leads into another room of great interest. Three sides of it are formed of rock walls; the fourth or northern side is built up with masonry of very nicely hewn and squared stones. The roof also is formed of a semi-circular vault of nicely hewn stones, thirteen in each row, put together without mortar (unless this has been washed away). The room is now $8\frac{1}{2}$ feet wide and 12 feet long, and in the centre 12 feet high. It seems that the place was once longer, and that when the arching was made, the northern closing-up wall was made. On the south side there is, hewn into the rock, an *apse-like niche*, in the centre of which is standing a round pillar 3 feet high, giving the impression that the place was once used as a chapel. This apse or recess takes up more than half the southern wall, and on the western or remaining portion of this wall is cut into the rock, at its upper part, another but much smaller recess of a similar kind, its bottom being about 5 feet above the flooring of the room, which is of rock. This smaller recess, if I am not mistaken, ends above as a sky-hole. Over this room the earth was removed and a strong wall of hewn stone of moderate size was found, built good and strong and parallel with the line of the western side of the room below, as may be seen on the plan. There is some other masonry, but I could not make much of it. This wall was laid bare for a length of about

PLAN TO ILLUSTRATE HERR SCHICK'S NOTES ON THE EXCAVATIONS ON MOUNT ZION.



Harrison & Sons, Lith. St. Martins Lane, W.C.

30 feet, and seems to go further north, and also further south, even through under the surface of the present road, where (east of it) opens the mouth of another cave, or rather, as I think, a cistern, which is not yet cleared out, being, for the greater part, under the road. At the sharp corner, projecting into the road, the rock stands up with perpendicular sides; and this is the reason for such a corner. On the eastern side of the rock, and inside the Augustinian Brethren's ground, there is an old cistern, now restored and containing water; and here is the chief door to the ground of the Brethren, and a new road, which was made northwards, after it had been ascertained that nothing of much interest is underneath. On the top of the projecting rock a flight of steps is cut into it, formerly—when a building stood on the rock—leading down into the two above-mentioned rooms. This spur of rock is visible southwards, also in the road itself, and runs on to the neighbours' ground in a curved line, forming there a scarp.

No. 4. East of the latter, lower down the slope and 45 feet distant, is a similar rock, forming a sharper corner and causing a sharp bending of the road. In this rock is also hewn a somewhat double room, in a line from south to north. The entrance is from the road, and so outside the Brethren's ground, and this is the reason that it is not thoroughly cleared, and I cannot say more about it.

No. 5. Opposite, or on the southern side of the road, the ground belongs to a Moslem; he tried to cultivate it, and made excavations, laying bare the rock scarp there (the continuation of the one described above on the Augustinian Brethren's ground), and found two cisterns, both cut into the rock, and with steps cut in rock leading down to them. The eastern cistern is nearly square, each side measuring about 13 feet, and of considerable height; the steps going down are very steep. The western one is much larger, and the steps not so steep. On its southern side, besides the door, it once had an opening, like a window, very likely broken in when the place was used as a lodging for men, and afterwards for cattle. The proprietor has built on the side of the steps a kind of pool, and over the cistern itself, a little house. West of the latter is the opening or mouth of another cistern, the size of which I do not know.

No. 6. North of the last described place, and 80 feet north of the main road, is, on the Ordnance Survey plan, scale $\frac{1}{2500}$, inserted a "cistern" (which I show also on the large plan). Now 90 feet further north, and in a line towards a corner (not tower) of the city wall, was found another and once very large cistern, square in form, about 30 feet on each side, and about 20 feet high, entirely cut in the rock. The roofing is also rock, and without any support in the middle. Where the rock roof was thinnest, at the eastern part, is a large opening, now left as a sky-hole. I found the place already greatly changed. First there was made a trench or road to it, starting as a side branch from the new road mentioned above, and going westwards 70 feet wide to the entrance. The sides of this road are first only earth, then rock, at first not high, but becoming higher and higher to about 7 feet, as the rock is there rising.

The surface of this road is 7 feet wide, and rises gently so that rain-water will quickly run off and not fill the trench. At its end an opening is broken into the wall of the cistern and built round with masonry and furnished with a door and lock, inside which a flight of steps leads down to its bottom. Along the north wall I found also new masonry of white hewn or squared stones, forming a row of eight *loculi* or places into which the coffins of deceased brethren may be put, and then walled up. One of the brethren is already lying there, and his place walled up. These *loculi* are about 3 feet above the ground, 2 feet 8 inches high and wide, and 8 feet 6 inches deep, so that there will be left room enough before the head of the coffin for a closing wall to be made flush with the building. The man who opened the place for me said there will be a second, and perhaps a third, row of such *loculi* built when the time comes that they are wanted. The large opening in the roof gives light to the place below. The annexed plan and sections will explain all this. About 100 feet north of this place, and nearly in the same line, excavations were also made, and old masonry and a cistern found, but they were so far covered up that I cannot describe them separately or give drawings of them, but, if God will, I will do this at some future time when more is cleared up.

No. 7. Higher up the hill, and nearer the city, a piece of ground has been cleared away at a place about 180 feet east of the western road, 50 feet north of the new boundary wall, and about 400 feet south of the city wall. It was found to be a rock scarp extending north and south. It has been laid bare for a length of 18 feet and to a depth of 10 feet. As it is not cleared to the bottom I cannot say how high the scarp may be, but it reminds one of the scarp at the Bishop Gobat School and the Protestant Burial Ground. A little more north, and only $7\frac{1}{2}$ feet more west, a similar scarp rises out of the ground, not so high but in the same direction. Along the latter are the remains of former rooms, consisting of walls cut out from the rock to a height from 4 to 8 feet. There are three rooms of different sizes; the partition walls were left here rather stronger than those in No. 1. The northern room is the largest, and had, towards the east, two openings with a piece of rock between them. In the wall of the southern room is the mouth of a cistern which seems to be of large extent. In front of the rooms (east) is a nice pavement, partly of rock and partly of flagstones, which at the first view appears to be the flooring of a church, or of some similar large building, as it is of equal width (of about 20 feet) for a length of about 50 feet. But on closer examination it seems rather to have been a street of the ancient city, for no bases of pillars, or marks of such, or of other supports, are recognisable, and then the surface, although from west to east horizontal, slopes from south to north to the extent of about 18 inches.[1] At first I thought it might in later time have sunk, but as everywhere the rock is visible, that cannot have been the case, and as no steps were applied to

[1] I had no levelling instruments with me, hence I cannot state the exact decline, but simply estimate it as it appeared to my eye.

level the decline I think it was *not* the flooring of a building but of a street, or rather a piazza, or open place, in front of the houses, for as a street it could not have extended far towards the south, as the high scarp is there. On the east side of the pavement is the mouth of a cistern, and along the edge of the pavement remains of a former wall, not thick, which I think formed the parapet of the paved square, which, if this were so, may perhaps be the roof of a row of rooms below. At the northern end things were different, but it is not uncovered enough to form an opinion of it. Coming from the west is a water channel cut in the rocks. Forty feet east of the large rock scarp a trench was made into the ground about 20 feet deep, when an opening appeared[1] which was closed up again until the work of excavation is resumed. West of this site No. 7 stood formerly a building of rather modern date, inserted in the Ordnance Survey Map $\frac{1}{2500}$, but about 15 years ago it was removed, when the Nebi Daûd people took the stones of it to build new houses. When I arrived in Jerusalem in 1846 this building was shown to me as standing on the place where St. Peter, after denying the Lord, wept bitterly, and, as I understand matters, it may really be the right place, and probably the brethren may find traces of the Cock-crow Church there. I cannot say the reason why they have not digged there, but in so many other places without result, in so far as it concerns this church. Perhaps they do not know of the former existence of the building.

No. 8. Nearer to the city they also made some excavations, but without result, as in no place did they reach the rock.

Along the western main road they made a boundary wall only as high as the surface of the road—the surface of their ground being situated about 3 feet lower. At its end, where the road begins to bend towards the Nebi Daûd gate of the city, a new entrance door is made, and the former watch-house removed. Eastwards a higher boundary wall is made, and also a piece below from the sharp angle corner southwards. The rest is enclosed by poles and iron wire grating.

I am sorry that the ground belonging to the brethren does not extend so far that there is hope of being able to dig at the site where very likely the old city gate might be found ; I am also sorry to say that from the mode in which the work is done many things escape observation, and will be buried again for centuries. If the brethren dig at a place they have to remove the earth, and often they put it in places which were not thoroughly examined before, and then plant vines and other plants or trees there, and give up further excavation.

III.—Notes of Changes in Jerusalem Buildings, &c.

1. A minaret of the "Haram Esh Sherif," the one standing on the western wall and near the Mahkama and Bab es Silsileh, was hitherto

[1] It seems to be a cistern as I have noted it in the drawing.

surmounted by a spire made of wood and covered with lead. On its middle stood an upright strong beam, on which the rest was fixed, and this beam having become rotten had to be replaced by a new one, or some other top to be made to the minaret. The spire was entirely removed, and a dome-shaped stone top put on. The appearance from some distance is rather different now from what it was before, and one feels as if something were missing. Existing photographs have now to be altered in order to give a correct view.

2. In the street El Wad south of the Austrian Hospice, where there are shown the houses of the rich man and Lazarus (according to tradition), there were on its eastern side and close to the lane Daraj es Sarai, some inferior and partly-ruined houses, which were sold by the proprietors to some Jews, who pulled them down and built up a grand new building three storeys high, giving this quarter also a new and much better appearance. No diggings of any importance were made, but the new buildings were erected on old foundations, so that in regard of antiquity nothing of interest appeared. In order not to be obliged to put the new wall backwards to widen the street, they left the old walls, of about the height of a man, so no signs or proofs appeared (as I hoped) that the *second wall* ran through here, which I believe was the case, and hence the crooked line of the lane. If I had known the state of things at the proper time, I would have tried to obtain permission to make a shaft. Since it has become the custom to use iron beams or rafters for covering rooms, there is no need of such strong walls and foundations as when every room was vaulted with stones. The Jew used at the said house such iron beams, to avoid digging.

3. On the opposite side, or western slope of the valley (el Wad) in the Tarîk or Sarai al Kadîm, generally called Via dolorosa, on its southern side, and about the middle of its length, is situated (according to tradition) the House of Veronica. A few years ago it came into possession of the Franciscan brethren, who are since working there, breaking down unsound and Mohammedan masonry and replacing it with new, in a better style and durable, and so giving the building some dignity. Nothing of special interest was found, and as the place is on a slope, stairs take away a good deal of the narrow space. I have visited the place several times in the hope that I might see something of interest; especially as the back of this house leans against the hill, or, rather, the scarp with the second wall, but nothing was moved there.

4. The Rev. J. E. Hanauer thinks he has found one more of the Crusading Churches opposite the Austrian Hospice on the west, the lower part of which was once, for a time, the magazine of the Palestine Exploration Fund. I knew the place for a long time, and never considered it to have been a church, but when the Rev. J. E. Hanauer spoke about it to me I went there and examined the remains, which proved to be Mohammedan, and the building to have been once a small mosque. The place has been somewhat cleared, and people are living there now.

5. I recently examined the barracks at the north-west corner of the

Haram Esh Sherif, in order to find some remains of Antonia; although I have not found what I expected, yet it is an interesting place, and I am now about to draw plans, and to make some remarks and necessary explanations.

NOTES BY THE REV. J. E. HANAUER.

I.

I HAVE ascertained that the name "El Heidhemiyeh," given by the natives to Jeremiah's Grotto and the Skull Hill, is not, as has been supposed, "a corruption of 'El Heiremiyeh,' the place of Jeremiah ("Tent Work," Edition 1879, vol. i, p. 373), but a corruption of "El Adhamiyeh," الادهمية, which means the place of "El Adham." It is so called because it is a "zawieh," زاوية, or chapel of the dervishes of the Order founded by the celebrated Sheikh Ibrahim el Adham, of Damascus, whose date, according to Hughes' "Dictionary of Islam," is A.H. 161, *i.e.*, about A.D. 777. The "Zawieh el Adhamiyeh" at Jeremiah's Grotto was, according to Mejir ed Din, A.D. 1490 (Uns ul Jelil, Arabic, Cairo edition, vol. ii, p. 412), built by the Emir Maujak, the Nayib (Viceroy or Lieutenant) of Damascus, and was endowed by him and others.

II.

I would ask leave to retract the statement I made on pp. 298, 307, and 308 of the *Quarterly Statement* for 1892 that the mediæval cemetery near St. Stephen's seems, from the inscriptions on the tombstones of the deacons Nonnus and Onesimus, to have been known as that "of the Holy Resurrection (Anastasis) of Christ." That this was not the case is now clear from an inscription recently discovered and published since my "Notes on the Controversy respecting the Site of Calvary" were written. The inscription I refer to was found on the Russian property near Gethsemane. It is the epitaph of two porters "of the Holy Anastasis of Christ." Those whom it interests may read text and translation on p. 568 of the "Revue Biblique, 1892" (Paris, P. Lethielleux, 10, Rue Cassette).

III.

A Moslem is excavating considerably in the open ground east of Christ Church, Jerusalem. This morning he begged me to examine what he considered an inscribed stone, which he had just dug up at a depth of about 10 feet below the surface. To my eye the supposed letters look like tool marks, but I send a squeeze, as it may prove to be something more.

JERUSALEM, *September 12th*, 1893.

ORDERS OF HOLY MEN IN PALESTINE.

(Answers to Questions.)

By P. J. Baldensperger, Esq.

There are four principal Orders of Holy Men, شيل الله يا رجال الله, *Shale illah ya rajâl Allah*, an exclamation used in reference to a man mentioned, and which ought always to be said when a holy name is pronounced. It means "God's party, yea, men of God." The exact time when the four men lived I could not make out. They are: 1. Sultan 'Abd el Kader; 2. Sîdna Ehmad el Erfa'i; 3. Il Seyyed Ehmad el Badawi; 4. Sîdna Ibrahim el Dsuki. They may probably have lived about or after the Crusades. At all events the Tangiers traveller, Ibn Batoutah, mentions the Erfa'i in 1326 A.D. The East has always been filled with such people, and their disciples, or Darawish, as they here call them, have always quarrelled as to whose sanctity is greatest. One day Bajazid and his Derwishes met 'Abd el Kader and his Derwishes, and a dispute arose between them as to who was holier. A tree near by was beckoned to come by 'Abd el Kader, so it uprooted itself and stood still, but when Bajazid called the tree it came to him, whereupon 'Abd el Kader at once dismissed his Derwishes, and said, as he was not holier than Bajazid, he would give up being their leader, and went and lived 40 years in a mountain, with one knee bound, so that he could not kneel down and pray and get up, and so he became crippled. These men have existed, في الدراك, before they were born, and before the Prophet Mohammed. They all have supernatural powers or secrets, إسرار, and have the power to appear now and then. They have drunk Paradise water, مية القوسر, Moyet el Ḳosar, and had it in Paradise jugs, شربة الصلاح, Sharbet el Sulah, with them.

I. Sultan 'Abd el Kader el Kheirani, Sultan el Saleeheen, also called Araj Abu Dirballa Bâz Allah— السلطان عبدالقادر الخيراني سلطان الصالحين. واعرج ابو دربلة باز الله

Before he was born he was to be a Wély, therefore he is also called Asbak, اسبق, the preceding. When his mother, Kheira, خيرا was yet a young girl, gathering wood, all her companions left her, and a lion was going to eat her, so he appeared, killed the lion, and bound the wood with a serpent. At another time a man was going to violate her—he again appeared and saved her. When she got married and became with child, he told her, out of the womb, that it was he who had saved her twice before she was his mother. As soon as he was born, he confirmed what he said before, and was acknowledged as a Wély. The world was then all under the influence of the Dsuki, the Erfa'i, and the Badawi; he claimed partnership with them, and as they would not give it him

they went to Medina to the prophet Mohammed, who referred to the angel Gabriel, who himself had given him Paradise water. But the angel again went to God, and God acknowledged him as a fourth partner; for there was a prisoner among the Christians who called for help; the Badawi would have brought him within three hours, the Erfa'i within two hours, and the Dsuki within one hour—but 'Abd el Kader flew off and brought him within half an hour. They all now acknowledged him. 'Abd el Kader was looking to the west for a throne. When he was going to Algeria he met Bajazid, and, as above mentioned, remained forty years, whilst he was crippled, without praying; so the angel Gabriel came and asked him to pray, but he said he would only kneel down on the neck of Bajazid. So Gabriel went to tell God, and God allowed him to kneel down on the neck of Bajazid and Majazid. على بيازيد و مايزيد. The last expression means *to whom will become more.* He then became the holiest of the orders. He then loosed his knee, but limped ever after—wherefrom his title اعرج, the limper. He wore a white woollen shirt only; his Derwishes ought to wear no other, and the more their garments are patched the more honourable they are before God. He now knew that he was going to be buried in Bagdad, and sent there to have an abode for him to pray, خلوه, Khalwé, and a well for his ablutions, but the Wélies of Bagdad sent a plate of milk, full to the brim, and asked him to drink from this without spilling a drop, saying, "As little space as there is left for your fingers in this plate, so little is there any space in Bagdad for you." 'Abd el Kader then stretched out his hand to Paradise and brought a rose, covered the milk, and sent it back, telling them, "As I covered this milk with the rose, so will I take you under my protection." They at once knew the Paradise rose, and acknowledged him as their protector. He settled and married in Bagdad, and dreadfully persecuted the Devil-worshippers, عبدين الشيطان, Abadeen el Shetân, who hate him to this day, for they still exist. He died and left sons and daughters. He had a son who used to hate women, because he "walked with God." His father told him to leave Bagdad, because he could not thus live with human beings. Next morning he was dead, and when they wanted to carry him off to be buried, his bier flew off to Alouss, in the midst of the Euphrates, where his abode is still visited. Another son, Sidi 'Abd el Jabbar, سيدى عبد الجبار, is buried near his father in Bagdad, where only clean women can light and clean the abode; men are not allowed to enter. One day the father and son were praying, when a serpent came along to visit 'Abd el Kader. She had eight horns, four big ones and four small ones alternately, as a crown on the head. The son being afraid, kicked her away. When the father had done praying, he reproved his son for interrupting his prayer. The serpent asked a place in Paradise, which he promised her, and she told him to kill her at once, that she may enjoy it at once. The son killed her, and her head is still hanging there to this day.

When the Devil-worshippers again increased, he asked for a cannon from the Sultan Murad, of Constantinople, because when he ('Abd el Kader) was dead, the ارفاد, *Erfad*, Devil-worshippers, soiled his grave; so Sultan Murad pushed a cannon, which went alone to Bagdad, the Sultan following it; it then began shooting by itself, till all the *Erfad* were killed. He then told the cannon to be quiet, but the cannon would not. He gave it a mighty push, and still it would not. He then tore open its mouth, whereupon it was quiet; the signs of the Sultan's fingers are still visible, and the cannon is chained, lest it begin again.

He has many of his Derwishes living in the beautiful Haram and Mosk belonging to them, and money is brought there plentifully from all Mohammedan countries to embellish his monument and feed the servants attending to it and to the lands belonging to it. They wear the white cap or turban, the colour of 'Abd el Kader. His standard also is white—in fact, though he presides more especially over all kinds of weapons, and his Derwishes have power to deprive the sword of its strength, yet he is the peace-maker, as his colours and name indicate. Previous to entering the Order, the candidate goes to some holy man of the Order he wishes to belong to, and studies his duties as Derwish. He lives under observation, and if the sheikh finds him fit, he puts his hand on his head, repeating the Fattiha seven times, and says, "Have you made up your mind to walk and keep the way of our Lord the Badawy?" نويت تشى على طريقه سيدنا البداوي, and, after the affirmative, takes a piece of sugar, spits on it, and having told him all he should do, and what is forbidden, gives him the sugar to eat and spits in his mouth, and tells him, "God and your Lord (the founder of the Order) will punish you for your faults, and be with you in your needs." The newly-admitted can at once work wonders, and with drums and cymbals the feast is made (after paying the fee). The candidate is beaten with swords, and struck on the head, and the endless *Hei* and *Allah* are repeated. A real Derwish must openly wear his master's colours and uniform. Men are often initiated into the Orders without carrying about the spear and begging, which they ought to do. The candidate is received on a Thursday evening generally, as they mostly then hold their religious exercises, فقر. The man comes to the highest in rank, a Khalify, خلايفه, and says, "I beg to be admitted to the Order of our Lord the Sheikh 'Abd el Kader, all here present to be witness." Nothing is done then till a certain sum is paid, from 3 piastres up to £1, when a diploma is given with the names of the generations of the sheikh initiating him written thereon, up to 'Abd el Kader. If the sum is the highest, besides the power to work miracles and tread on fire or swallow it, to wound with swords and heal the wounds, to hold serpents and every poisonous animal, is inscribed on it. Often single letters following each other, or a sentence of the Koran, are written on the diploma. But to seal the real reception a lamb or goat is killed, and the Derwishes of the neighbourhood join in the

feast; they all eat it as on all other occasions. Elisha had also to slay oxen and boil their flesh and give it to the people before following Elijah, 1 Kings xix, 20–21. The turban of the new sheikh also is put on by the Khalify, and he becomes معمم, Mu'amam. This is the first degree. The second degree is the Nakeeb, نقيب; he has charge of the instruments. When they are brought forth, the Nakeeb calls down the blessing on them before the ceremonies begin; thus: شيل الله الفاتحه الى هذى العدة الى حضرة النبى والى سيدنا الخدر ابو العباسى والى اخوه الياسى نقيب العدة هذه. "God's party, we say the Fatiha to these instruments, to the presence of the prophet, and to our Lord Khadder Abu 'l'Abbas, and to his brother Elijah, the holder of these instruments, or the guardian." This is repeated three times before the music begins; the instruments are generally the standard, راية, *Reiey;* the small drum, باز, *Bâz;* the cymbals, كاسة, Kassey; and the big drum or Nobey, نوبة. They never have any wind instruments, as the Jews of old, though the functions of the Nakeeb seem very much the same as those of Heman and Jeduthun, as mentioned in 1 Chron. xvi, 42. "Those that should make a sound, and with musical instruments of God."

Incense is now burned, and the whole congregation praise the Lord, the ceremony resembling the description of the singers (Levites) at the consecration of the temple at Jerusalem in 2 Chron. v, 13. The highest in rank is the Khalify, who can confer the Order upon another person, as he is the substitute of the sheikh to whose Order he belongs. He may also be Khalify to several Orders, which is not usually allowed to the Nakeeb or simple Derwish. As a rule, they are respected by anybody who knows them to be Derwishes, though much depends on the influence of the family he belongs to. Thus a *Khateeb*, of Beit Dejan, ridiculed a Derwish in a piece of poetry; the Derwish appealed to his Order, and the Derwishes of the region gathered in the house of the Khateeb to judge the case, and punish him accordingly.

Sheikh Saleh, شيخ صالح, of Safrie, a village only a mile east of Beit Dejan, who was always ready to ridicule everything, wrote some poetry on a Derwish of the Order of the Seied el Badawi. This Derwish, the Sheikh Abd er Rahman Abu Ja'coub, is almost blind, and on that account had a nickname, *Di'hnan*, دحنان. He went out one day and stumbled over the carcase of a mule and broke his arm, which so much amused our bard, the Khateeb, that he composed the following rhymes:—

My rhymes with measure I began,	Abtadi wanzim wa awzan	ابتدى وانظم واوزن
Listen what happened to Dihnan;	Wali jara la Dihnan	وئلى جرا لى دحنان
His hoe on his shoulder, eastward he went,	Hamel faso wa muhawed	حامل فاسه ومهود
Towards Sheikh Ethman's monument.	Imsharek darb el Sheikh Ethman	مشرق ضرب الشيخ عثمان
A carcass met him in the way;	Lakato hal if'tissét	لقتهه هل افطيسة
He stumbled at it and hurt itself.	Waka' fiha riji' mawju'	وقع فيها رجع موجوع
A rib has touched him, so we heard,	Wa sabahu dale' min il dulu'	وصابه ضلع من الضلوع
And a bowel spilt upon his beard.	Wa nashab fi dakno il musran	ونشب في دقنه المصران
When he thus fell, and was inclined,	Liman waka' fiha wa mal	لمن وقع فيها ومال
His right hand broke.	Inkasrat idahu il shamal	انكسرة ايدد الشمال
He called out with all his voice,	Saah' bisotahu ya irjal	صاح بصوته يا ارجال
Come and help me, oh 'Urjan! (his kindred).	Ifza'uli ya 'Urjan	افزعولي يا عرجان
When the news went to his house,	Rah' il khabar 'alla l-beth	راح الخبر على البيت
Ba'bul and Bkheth, his children, cried:	Sa'hat Ba'bul wa Bkheth	صاحت بعبول وبخيت

Bring to him some wine,	Hatu lo moyet inbeed	هاتوله مية نبيد
'Tis a cure for the sick.	Hatha shifa lal mareed	هذ شيفا الالمريد
His son Jacob also heard the news ;	Rah il khabar illa Yakub	راح الخبر الى يعقوب
Running, his heart terrified,	Yajri wal ḳalb mar'ub	يجرى والقلب مرعوب
He said : Bring carob-juice,	Kal hatulo moyet kharub	قال هاتوله ميه خروب
'Tis a cure for the sick.	Hatha shifa lal 'ayan	هذا شيفا لا عيان
When Ba'hur had heard the news,	Rah' il khabar 'la Ba'hur	راح الخبر الى بحور
With flowing tears she came :	Tijri wa dumu' inhur	تجرى ودموع انهور
Perfect safety to you "generous chief,"	Kalat salamtak ya bahlul	قالة سلامتك يا بهلول
Father of honours and invitations.	Ya abul karam wal def'an	يا ابو الكرم والضيفان
But when the Emmani (his Khalify) heard it,	Rah il khabar il' 'Ammawi	راح الخبر العماوي
He came yelling as a jackal :	Aja yeseeh' seh' il wawi	اجا يصيح صيح الواوي
Bring Farrar, the physician,	Hatulo Farrar il indawi	هاتوله فرار المداوي
With rags and pomegranate sticks.	Bishrita wa tabet ruman	بشريته وطابة رمان

And when Sreikhun heard about it,	Rah il khabar ila Sreikhun	راح الخبر الى سريخون
He came running as insane	Aja yejri zei il majnun	اجا يجرى زى المجنون
And called for the dirt of Danun,	Wadulo kharet Danun	ودوله خربة دنون
Mixed with dirt of Sliman.	Wagharbiha kharet Sliman	وغربيه خربة سلمان
The news reached also Abu Shaheen,	Rah il khabar ila Ibrahim Abu Shaheen	راح الخبر الى ابراهيم ابو شاهين
Who came with fig-tree wood.	Jab fi yido 'ud el teen	جاب في يده عود التين
But when the news went to Raful,	Rah il khabar il Raf'ul	راح الخبر الى رفول
She came running as a ghoul :[1]	Ajat titjri zei il ghul	اجة تجدى زي الغول
What a pity, generous chief,	Kalat khsara ya bahlul	قالة خصاره يا بهلول
Your beard is yellow from being smoked.	Daknak saf'ra min il dukhan	دقنك صفرا من الدخان
And when Abu 'l Kher had heard,	Rah il khabar la Abu 'l Kher	راح الخبر الى ابو الخير
He came running as a bird,	Aja yejri zei il ṭeer	اجا يجرى زي الطير
And wished his beard full of dirt,	Yulthish dakno hatha l er	يلطش دقنه هذا الاير
As his revenge for suffering.	'Ajabin midet zarnan	عزبني مدة زمان

[1] That is, "swiftly."

The shepherd boys and people of all ages sang and repeated these verses till the offended Derwish complained to his co-fraternity, and the Khateeb had to pay two hundred rottles of rice and a hundred sacrifices, sheep or goats. After trying to get the sentence changed, and having given supper to the thirty Derwishes assembled, and breakfast the next morning, without obtaining pardon he left the assembly and did not appear again in the village for some time. The Derwishes carried away what he possessed. This was a great offence ; smaller offences also are punished. Throwing down the turban of a Derwish may be atoned for by a single sacrifice, but never for less.

II. The Sheikh Ehmad el Erfa'i, الشيخ الولى احمد الرفاعى رضى الله عنه as his name indicates, is the Viper-charmer, and therefore his Derwishes are expected to touch vipers and all poisonous things, without being hurt, by calling out to their Lord, شيل الله يا ارفاعى, "Help ! oh, Viper-charmer." His part in the world was the desert and desolate places. His Derwishes have also the white or parti-coloured cap. His standard is red and white ; he is the most jealous of the four saints, and will not allow his Derwishes to leave his Order and join another. The Derwishes ought never to kill serpents for fear of them, but always invoke his name. His tomb is in Bosra, near the mouth of the Euphrates. His Derwishes, and even Christians of Palestine and Syria, told me about a pond near his Makam so full of poisonous serpents that the poison swims on the top of the water as yellow as sulphur or melted butter. As the spot is at a considerable distance from the Euphrates, all wild beasts assemble round it to drink, but are afraid of the poison. Every Friday an antelope, كراكند, *karakand*, comes there ; all the beasts get up, and the antelope, gravely approaching, strikes the water with its horns, first in one way, then in the other, making the sign of the cross this is the Christian version), when all poison becomes dissipated, and the beasts approach and drink, after which the poison again covers the face of the waters for a whole week. سبوع, suboo'aa. A man who was offered £300 to bring a horn of this antelope was struck with awe, and would not when he saw it. Rubbed in oil, this horn is even as efficacious against serpent bites as the horn of the cerastes, and therefore is invaluable.

The Derwishes belonging to this Order generally carry about serpents in leather bags for show, and perform with them. The Egyptians have a better serpent for real plays ; although very deadly, the Fi, the Haje', or Egyptian cobra (Naja Haje'), is found in the southern part of Palestine only. This serpent lifts up the fore part of its body, graciously swinging itself to the sound of the Neie, ناية, but here the Derwishes keep the people in ignorance as to the danger of the different kinds whether they are venomous or not, and they know them well enough. A Derwish of the Erfa'i Order used to come to my house at Jaffa with snakes, the most

showy of them being *Zamenis carbonarius*, the shiny black serpent known as the حنيش by the natives, and greatly feared in some districts. It is one of the longest serpents, and on account of its powers of raising itself dreadful stories are told about it, as lying in the ways and making them impassable, cutting a man in two by twisting itself round his body. It does not live long in captivity. It refuses food, and in the bags of the serpent-charmer dies very soon. They give it bran, supposing it to eat this. The fields of Palestine abound with them, and it is easier to find another than to keep the old one. They lose their shining colour when in captivity for more than a week. They live in one place, and never go far away. A carbonarius that I let loose on the field near the house remained in the vicinity for years, coming out in the warm hours of the day, and hiding during the hottest. Next to this, the *Coluber Æsculapii* is mostly carried about by Derwishes; it is a very showy serpent, often as thick as a man's arm, and nearly 2 metres long, it resists hunger a good deal better than the carbonarius. The snake-charmers take the snakes simply out of the bag, put them round their neck, and make them run on the ground. A snake seldom attacks its owner, and if it does bite, the man licks the tiny wound it makes—wholly without danger—to the great astonishment of the bystanders, and coppers flow in on such occasions.

Besides these two they have the *Zamenis viridiflavus*, which they call Yahudieh, or Heiet el Beit, يهوديه او حيّة البيت (Jewess or house serpent), then the *Cœlopeltis lacertina*, ربدة Rabda, and the *Coluber quadrilineatus*, نشابه Nashabé, the jumper, of which serpent they have many tales, as its flying across valleys, and even penetrating camels, from its velocity, and many fear it greatly. This is probably the serpent mentioned, Isaiah xiv, 29, a fiery flying serpent. The *Eryx jaculus*—known as برجيل Barjeel, is supposed to be one of the most deadly serpents, though as innocent as any serpent can be. An Erfa'i Derwish handled them with the greatest caution, and was greatly astonished to see me take them up without previous talk; although he well knew that he himself was not poison-proof, he considered me initiated into some real secrets, altogether unknown to him, and wondered why I never handled the *Daboia-Xanthina*, which is a very deadly snake. The Daboia, in fact, is the only poisonous serpent I found with such Derwishes, but they get rid of them as soon as they can, and change them for show's sake with the finer spotted *Coluber Zamenis Viridiflavus*. As an excuse they say that the viper (Daboia) is deaf, and does not hear the invocation of the very holy Erfa'i. I have known several ignorant Erfa'i Derwishes misled by the idea that all serpents are venomous, and having tried all kinds without danger, also treat the Daboia viper in the same way. Two, I know, died in 1892—the one working at Jaffa was warned by the owner of the grounds, but invoked the Erfa'i. He felt his strength going about an hour after the bite, and twenty-four hours afterwards was

dead. Another Derwish was bitten in the thumb in June, 1892, in the environs of Lydda. No particulars are known about him. He came to the Mosk at Lydda and fell down in the court, and died without letting the Daboia go; he had choked her, for they both were found dead. Happily most Derwishes well know the dreadful effect of the bite of this serpent, and the rapidity with which the fangs are replaced when taken out. It is true the fangs can very easily be plucked out, but others soon come in their place. I found seven fangs on each side. Daboias resist hunger for an astonishing length of time. I have never seen them take any food, though I kept several upwards of a year without their touching the food given them, such as live mice, lizards, or other serpents. When a Derwish is initiated into this Order, he takes a piece of sugar from the mouth of the Khalify, and, whilst the Khalify reads his verses, appointing him to the Order, and making him serpent and poison-proof, he spits in his mouth from time to time, as giving him of his juice; this is also often done to others not belonging to the Orders, to make them serpent-proof—Christians, Jews, or Mohammedans. But even these serpent-proof candidates, حاوي and محوى (literally surrounder and surrounded) (by the protection of the Erfa'i), do not always touch serpents, although in the act of being "surrounded," a serpent is to be put round the neck of the candidate, and the ear-lap bitten by the serpent; the Hawi then licks it up, invoking his Lord. It seems a grey falcon is the bird *par excellence* into which the Derwishes, or at least the Khalify, can sometimes be changed, or at least which the Chief of the Order appears and protects. Ibn Batoutah, the Tangiers traveller, says that "the virtuous Sheikh Ehmad el Erfa'y lived in Um Obeidah, and had great friendship with Abu Medin Sho'aib, son of El Hosain. Sheikh Ehmad had palm-trees. One year, when he was cutting the dates, he left a bunch for his brother Sho'aib, هذا برسى اخي شعيب. They afterwards met in the holy station at 'Arafat. The servant of Sheikh Ehmad, Reslan, رسلان, had heard about the dates, and asked him if he now wanted them. Sheikh Ehmad allowed him to have them, and soon after he laid the dates before them. The people of the abode of the Sheikh Ehmad afterwards said that in the evening of the day of 'Arafat they saw a grey falcon, باز اشهب, come down on the palm-tree, take the dates and fly away in the air. Thus in Damascus, near the gate Eldjabiyeh, on the burying-place of the pious Reslan, this was written A.D. 1326.

العابد الصالح رسلان المعروف بالباز الاشهبية

III. The Seyyed Ehmad el Badawy was considered the most holy before Abd el Kader, and is still so acknowledged, at least by his Derwishes. They wear the red woollen turban, and have a red standard. His tomb is in Tantah, in Egypt, and his feast is held about the Nile overflow. This Order is the most popular, and greatly venerated in Palestine. In the processions they are very wild, beating themselves, and sticking great

pins into their cheeks and near the eyes; they stand on swords, eat cactus-leaves, and drink the water which remains from hand-washing of an assembly. When once aroused to holiness they much resemble brutes. Although el Badawy himself never married, he is very liberal towards adulterers; it is said a pious Mohammedan went to visit his grave, and found an immense multitude there, and among them a man and woman in the precincts in a very indecent position, so, without finishing his visit, he turned away and was going home, when his beast staled in the waters of the Nile. A horseman reproved him, saying, "Why defilest thou the stream?" but the pilgrim remarked that the stream was broad, and could not be defiled by such a little thing. Well, then, said the Badawy—for it was he—"Go back and feast, an adulterer can no more defile the abode of the Badawy than this urine can the stream."

The daughter of Bari, بنت باری, was the most handsome of women that ever lived, and she was a Derwishá. One day when Badawy, Erfa'i, and Dsuki were in the plains of Mesopotamia, Bint Bari took a Paradise jug and wanted to drink it all, leaving none to the others. Erfa'i went, but was afraid to look at her for fear of losing his holiness, for a Derwish may not look at a woman and wonder at her beauty. Dsuki then went, but without success, so the Badawy put on old ragged clothes, full of lice, and came to her palace at Bagdad. Of course, as a Derwishá, she at once knew he was coming. He asked for the water, which she would not give up. She lifted her two veils, براقع, but he could not be moved by her beauty; so he said, "Earth! swallow her," and the earth swallowed her to her knees. Then he asked her the water, but without success. A second command to the Earth, and she was swallowed to the stomach, a third to the breast; and then she said, "Will you marry me?" He told her to put forth her hand, and he spat through it to the earth, and said, "Your hand cannot stand my spittle, how will you stand me in marriage?" Still she refused, but after a fourth command, when the earth had swallowed her up to the neck, she ordered a servant to bring the water. Nevertheless, she is in great enmity with these Orders, and wars against them from the sky, throwing stones at them—and hence the Derwishes of these Orders always look up in the sky for fear of Bint Bari. Sheikh 'Ali was the Naḳeeb of the Badawy, and a very turbulent Derwish, who always wanted to have his Lord give him power over something, and troubling him. So the Badawy had a stick and threw it away, and said, "Where you find this stick you shall dwell, and not leave your place; you shall have plenty, and your sacrifices shall come to you as this stick went." So he followed and found the stick north of Jaffa. A harem is built there, and a yearly market is held there. Sîdna 'Ali is a guardian of the sea; any ship in danger has only to invoke him, and undoubtedly will be saved, no matter of what nation. An English captain promised £100 to Sheikh 'Ali if he were saved, and eventually went back to England. Having no means of sending the money, he put it into a hollow piece of wood, which he pushed into the sea. Years

passed by, and the captain visited Jaffa again, and, for curiosity's sake, rode up to Sîdna 'Ali. When he came there he found the log of wood in the court-yard, which some Derwish had brought in from the sea-shore. He told the servant of the harem to "please find £100 enclosed." He told him his story, and since that time the English also believe in Sidna 'Ali's power over the waves.

It is a speciality of Sîdna 'Ali to procure for himself the vows sent to him in every shape or manner. If a goat is sent to him from any part he receives it. Grapes, wheat, bread, are received by attraction, though most gifts are brought to him at the annual feast, when all the people of the plain go to visit his shrine. These feasts generally last three days, some time in July, but they never receive the same attention as the Rubin feast, south of Jaffa. Sîdna 'Ali is particularly charged to keep back the sea waters from the land, though they acknowledge this to be done by divine force, قدرة اللهيه, *Kudra illahié*. The ancient town of 'Arsuf, the ruins of which are only some quarter of a mile away, was miraculously thrown down by Sîdna 'Ali in a war against the infidels when they were greatly in want of water and hardly pressed upon by the enemy.

IV. Sîdna Ibrahim el Dsuki, سيدنا ابراهيم الدصوقي, has his tomb in Dasuk. He has a yellow flag and turban. Like the other two, his followers are at enmity with Bint Bari, who belongs to the 'Ajami Order. The Dsuki has a Khalify in Kŭryet el 'Enab. When he goes to Beit Mahsîr, he has to pass by or below the abode of the 'Ajami on the hill above Beit Mahsîr ; but he never can pass there unprotected, as the 'Ajami is still angry for the water-jug of Paradise. So he always goes, not on the 'Ajami's lands, but on others close by, for fear of being killed. On the 6th of November, 1891, the Sheikh Ibrahim el Enbawi, شيخ ابراهيم العنباوى, died, leaving a son of 14 years, and this man is a Khalify. The holiness is hereditary, the forefathers having been traced back for some centuries. When Sheikh Ibrahim died, he wrought many miracles. 1. He died quietly sitting. 2. He had told his relatives not to weep at his death, but as soon as his daughter knew he was dead, she threw out her arms and could not draw them back again. The son then took his father's mantle (*see* 2 Kings, ii, 13–14), and rubbed the daughter's arms, so she got right again, and they omitted the usual wailing. 3. He groaned after he was dead. 4. His standard spread horizontally over his dead body when the bearer of it walked before the bier. The Mukhtar, مختار, or Mayor, of Abu Ghôsh, of the famous Abu Ghôsh family, wanted to put the turban of his father on the young hereditary sheikh, but he refused to be "crowned" by an inferior, and himself put the turban half round and left the other half hanging down, till he is old enough to go to Dasuk, in Egypt, and receive his coronation, عموميه, from

his own Khalify, as all his forefathers did. He is greatly venerated, and will obtain money enough from the believers to go to Egypt with all pomp, as becomes him.

As already mentioned, Bint Bari and the 'Ajami are minor Derwish Orders. The 'Ajami, عجمى, who has several mosques or *makâm* in Palestine, is a very angry sheikh. He never pardons offences, but strikes dead at once, or lames, or gives some such sign of his real existence, as is mentioned in "Folklore" (*Quarterly Statement*, 1893, p. 219). Sometimes a man may be initiated and become an acting Derwish at once—that is, he takes a spear and the cap or turban of his Lord and becomes a Fakir, فقير, a poor man, living on charity. He may do this only for a time, but generally the Fakirs remain so all their life. Usually they take up poverty, after having assisted for several years as an unrecognised Derwish, going about their work as usual, with no outward sign. The rosary may or may not be the only thing they carry, but they are not necessarily Derwishes because they carry the rosary. When they become wandering Derwishes who have made the vow of poverty, no matter to what Order they belong, they grow their hair and wear old and patched garments. The hair-growing seems to have its origin in the law of the Nazarites (Numbers vi). It is a great trouble for the fellahîn to have long hair, because of the vermin, and it is thus considered to take away the comforts of life, which is its main object. It is also, of course, a visible sign of the man being a Derwish. If a Derwish commits a sin, does anything unlawful in his Order, he must repent and never do it any more; also, other Derwishes of his Order come and beat him, or, as the case may be, reject him altogether from the Order. A pilgrimage to Mecca may take away some sins. The rosaries they wear are made of olive or storax wood, عبهر, 'Abhar, and have a hundred or a thousand beads, to facilitate repeating the name of God (الله) as often as possible daily.

The mass of fellahîn consider Derwishes to be really holy, and respect them, even kissing their hands when they are known. They also believe that they can wound persons or animals with their swords or with their spears, and heal the wounds immediately by invoking their Lord. A Derwish, called Sheikh Hamdan, شيخ حمدان (the title "Sheikh" is given to a Derwish when he is acknowledged as such), lived in Urtâs for several years. He came from 'Allar el fôka, and had his scenes of *fukur* every Thursday evening. He was much respected by some, but the Urtâs people in general did not think very much of his holiness—nevertheless, some were initiated by him, and especially an elderly man, who gave him hospitality. His fits of fanaticism led him to run over the rocks and mountains round about, where he met his Lord the Badawy. On such occasions he often ran away naked. His friend and host, who was somewhat simple-minded, believed in his Derwish, and was initiated by him, receiving a sufficient quantity of stripes on his head to stun him. The new Derwish, Ethman,

عسمان or عثمان, was quite persuaded of his power of working miracles. On one occasion I saw him push a huge iron pin through his cheeks, one side in and the other side out. After it was pulled out, his cheek was found pierced through and bleeding, upon which Sheikh Hamdan spit on it, and washed it away, calling to his Lords يا سيادي. This is the only "wonder" I saw. The man bled very little, and probably was accustomed to pierce the cheek, though the holes did not remain, but completely healed. However, on one occasion Sheikh Hamdan, an unmarried man, in one of his frantic runs, seems to have given a *rendezvous* to the fair daughter of Ethman, and in course of a few months the sheikh disappeared—called to Egypt by the Badawy. He has never again been seen at Urtâs, and the daughter was delivered in secret by a Bethlehem midwife. Sheikh Hamdan lost respect and holiness, and became a camel driver many years afterwards in his own village. As a rule, the Derwishes are married men—at least, marriage has nothing to do with being a Derwish.

Sultan Badr, سلطان بدر, has his abode in Deir es Sheikh, a village in Wady Isma'in. He is said to have been a descendant of Hassein, the grandson of Mohammed, and when war waged between the Egyptian and Syrian Khalifs, was killed near Deir es Sheikh. The now living direct descendant is Sheikh Ethman, a man about 50 years of age, with fine features, tall and very sober in speech. About the years 1874–1882 he lived partly at Urtâs and partly at Deir es Sheikh, and during these years he was voluntarily dumb, his noble ancestor having asked him not to speak for this time, and thus to avoid sin; he would always talk by signs. He was greatly venerated by everybody, both fellahîn and townspeople, and even the Pasha of Jerusalem would rise when he came to the Seraia, and generally presented him with garments. This sheikh, as a descendant of Sultan Badr, relative of Mohammed, wears the green turban. When Ibrahim, Pasha of Egypt, was ruler of Palestine he took away many lands belonging to Welies and such holy men, but when he sent his soldiers to take Deir es Sheikh, a swarm of bees attacked the regiment, and as often as they tried to come up, bees kept them back. Then they knew that these bees were none else but Sultan Badr himself defending his abode. (The inhabitants of Sheikh, a village near Hebron, also claim relationship with the prophet, and wear the green turban.) Sheikh Ethman, the dumb, when I met him about 1889, had finished his vow, and was again allowed to speak, his ancestor, Sultan Badr, having withdrawn his injunction. Also this sheikh, who was respected in almost all southern Palestine, lost a great deal of his prestige on being found acting against the Government in a criminal affair. Instead of showing his power, he simply denied having done anything. The following were the circumstances :—

A murderer, who was brother-in-law of Sheikh Ethman, was brought, bound, to Jerusalem from Hebron, passing along the Wady el Biâr to

Solomon's pools. Above Deir el Benât, Sheikh Ethman and six Urtâs people were hidden behind the rocks, and all of a sudden jumped out shouting and swinging swords, and frightened the two gendarmes accompanying the murderer. Feigning to be the avengers trying to kill the convict, they cut loose the handcuffs and set him free. Not long afterwards an officer and twelve gendarmes came to Urtâs. All the culprits, except Sheikh Ethman, had left the village and hidden in the cave of Khureitûn. The officer did not care for his holiness, and began administering a flogging, whereupon the sheikh seized an opportunity of slipping away. This occurred in 1881, and since then the sheikh has lost a good deal of his esteem both in the country and in towns.

Different districts have sheikhs of this class, of more or less sanctity, but these do not belong to the Orders, but are hereditary sheikhs, like Sheikh Ibrahim Nasr, of Kŭryet el 'Enab, already mentioned. The Rubin Bedawîn, too, have a hereditary family of Derwishes, descendants of the Sheikh Zooeied, شيخ زويد. Their sanctity is of a quiet kind. Hamed, a Derwish, was cheated by his partner, but Sheikh Zooeied took revenge and struck the wife of the cheat with insanity. A Bedawy told me that one day, running through the Rubin marshes, where there are plenty of buffaloes, a buffalo all at once pursued him, and would have gored him to death had he not taken his gun and aimed at the animal, at the same time crying to the sheikh, "Yellah, ya Sheikh Zooeied," ياله يا شيخ زويد, when suddenly the animal stood still, looked at him, and turned away.

A Derwishá (female Derwish), living at Sîdna 'Ali, north of Jaffa, with a green head-dress and veil, is consecrated as the *prophet's foal*, مهرة النبى. Her way of begging or asking alms consists simply in neighing just as a young foal would, never saying any more.[1] She can

[1] [Note by Dr. Chaplin.—Once when I was at Sîdna 'Ali (el Haram) this young woman came into our camp. She was suffering from a peculiar nervous affection, not very uncommon among girls born in Palestine, which seems to compel those labouring under it to go about imitating the sounds made by animals. I knew one girl who rendered her presence almost unendurable to her family by constantly making a sound like a goose, or a donkey, or some other creature. She was cured by being taken to spend three nights in Elijah's cave on Mount Carmel. On the third night a venerable old man appeared to her, placed his hand on her head, and said (in the Arabic language), "Fear not, my daughter, fear not, thou wilt be healed." And healed she was. The old man was, of course, the prophet Elijah. Insane people are sometimes treated—or used some years ago to be treated—in a similar way, being shut up in the vaults under the Haram area at Jerusalem, or chained to a pillar in the church at el Khŭdr, or sent to the cave of Elijah. It is said that benefit is often derived from this method of treatment; the awful sacredness of the place, the silence, the solitude, producing a kind of shock to the nervous system which proves beneficial. The remedy is akin to the sudden fright which cures hiccup,

often be seen in the streets of Jaffa going from shop to shop *neighing*. Sheikh Ibrahim Abu Rabah', originally from Beit Dejan, now one of the notables of Jaffa, is Khalify of the four Orders of Derwishes, *i.e.*, he can deliver the diplomas. He has the power to work miracles; as already mentioned, his mare fought in the Turco-Russian War. Many Derwishes also, as *grey falcons*, used to hover above the Turkish army, and catch the shells or musket-balls as they flew. The general idea of these Derwishes, and the reason why they exist, is that they may not sin. By wearing bad clothing, being absorbed in prayer, having no earthly comfort, and going about asking alms, they are supposed to keep their souls pure, and the more welies, nebies, and holy places they visit, the more they have "merit before God," اجر عند الله

A Derwish in my service was trying to qualify himself for becoming a wandering Derwish. But he was irascible, and that would not do for a good Derwish. He was fond of arms and shooting; but extinguishing life, even that of a caterpillar, was sinful in a Derwish. He was also fond of good dress, and was sorry for it. He went twice on foot from Jaffa to Bagdad to visit as many welies as possible, and he hoped, by the grace of 'Abd el Kader, in Bagdad, to become converted. On one trip he was absent eight months, suffered hunger and thirst and fatigue through the Syrian desert, even wore bad clothing in the time of his pilgrimage, never omitted the five regular prayers and his own voluntary prayers, but after all returned to his passions—good clothing, bearing arms, and ill-temper. The poor fellow was much perplexed about it, and told me he could be no real good Derwish as long as he did not put aside all these sins, that he knew Derwishes who even let themselves be beaten without reply. He even went further and said the 38th to 42nd verses of the fifth chapter of St. Matthew's Gospel seem to be wholly written for, and ought to be kept by, a real Derwish. A Derwish is never completely sanctified till he has done all, and then he may even see angels. Angels communicate with and minister to Derwishes. They have shining faces, as the full moon, and have green veils, but this is a secret which may not be divulged. A Derwish who had regular visions, invited another Derwish in Ramleh to come and see in what company he passed his time. When alone on his way home the spectator thought to tell what he had seen, but on beginning, was struck dumb, became insane and died, and the first one soon died also, because

swallowing live spiders for ague, drinking the warm blood of a slain gladiator for epilepsy, as described by Cornelius Celsus, and perhaps the supposed efficacy of the royal touch of the pious King Edward and his successors for the "Kynge's Evyll." The chain with which patients are bound to a pillar in the church at el Khŭdr (St. George) is, perhaps, that which was shown to Felix Fabri in the fifteenth century as the chain with which St. George had been bound. Brother Felix narrates that he and his companions put it *round their necks* out of devotion. It is (or was when I last saw it) still fastened by means of a large ring round the neck of the sufferer.]

he could not keep his secret to himself. My Derwish did not know whether he ought to have told me so much. He took away his papers, when I wanted to see them, and would never again talk about Derwishes. He said he would ask a Khalify whether it was lawful to show his papers, but ever afterwards avoided talking on the subject. He had a drum on which he used to perform alone, repeating chapters of the Koran and prayers, and accompanying them by interrupted knocks on the drum. Finally he quitted my service. Several others have told me such things as the above, but referred me to the Khalify for more. Some have their secret (سر) direct from God, and these do not belong to any of the orders, but belong to God's order. On Ramadan nights they may be heard calling the faithful to their prayers, going from house to house and chanting, accompanying the chants with the drum (other derwishes also do this) :—

Oh, Moslems ! oh, God's people ! I'm a Derwish of God's way—

يا مسليمن يا اهل لله . انا درويش على باب الله

Ana Derwish alla Bab Allah. Ya muslimni ya ahel Allah.

Get up to your morning meal, the prophet visits you—

قومو ال سحوركم. والنبى يزركم

Wu el Nabi yazourkum. Kumu la Shurkum.

The prophet redeems you ! and your Creator will not forget you—

النبى فداك. والى خلقك ما ينساك

Wuli Khalaka ma yensek ! Il Nabi fadak.

They then get food or not, according as the people have to spare.

A Derwish may become a ولية, walieh (female), and then sits among women, as he is for the moment changed into a woman ; the term "walieh" is the feminine of wely, and the woman is considered in many instances holy, as being the mother of mankind, carrying no arms, and often suffering beating, baking the bread, entering the oven. The oven (طبون) is considered a wely ; but the woman is only theoretically a walieh ; she turns to be a woman, حرمة, in ordinary cases, and even an outcast of society. بعيد منك مره. Ba'id minak mara. "Be it far from you—a woman"—is an expression used when talking of a woman generally, and which does not at all indicate the theoretical esteem and respect of the walieh. Although the Derwishes may have a good deal of freedom in their behaviour towards women, very few cases of the abuse of such liberty are told, and it can never have been tolerated, unless amongst the most simple-minded. The natural jealousy of the fellahîn would prevent it.

To face p. 39.]

TABLE I.—Showing the fall of rain, in inches, at Jerusalem in every month in the years 1861 to 1892.

Months.	Years.																														Mean of 32 Years.
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	
	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	in.	
January ...	9·66	12·41	9·11	6·89	4·54	5·06	9·25	3·57	7·72	1·24	2·94	3·11	0·13	8·43	6·79	3·42	1·60	13·39	0·98	6·00	1·28	3·05	10·93	6·09	7·79	6·55	12·45	4·63	6·13	11·59	10·23	7·42	6·08
February ...	6·50	2·27	2·40	1·50	5·08	3·18	6·07	10·93	3·27	0·69	4·42	5·25	6·03	7·22	4·09	4·14	8·75	11·49	2·27	4·04	4·43	12·50	3·79	8·26	2·90	9·51	4·16	1·25	0·83	4·18	6·22	4·09	5·19
March ...	2·40	0·63	3·70	1·08	0·42	3·46	2·14	3·29	1·95	3·99	6·75	1·43	1·94	10·02	10·52	2·27	0·89	2·35	7·52	5·64	4·36	0·97	5·74	3·75	5·47	5·09	3·78	2·03	3·21	1·87	3·38	1·73	3·44
April ...	0·32	1·00	2·11	1·65	0·77	0·29	2·01	1·93	2·36	3·72	1·10	0·42	0·89	0·13	1·04	1·97	0·21	0·51	1·52	2·07	2·21	3·65	0·35	2·08	6·52	1·34	0·85	4·74	0·74	4·41	0·25	1·78	1·71
May ...	0·48	0·00	0·00	0·00	0·37	0·00	0·73	0·14	0·40	0·00	0·19	0·11	0·01	0·00	0·23	0·35	0·00	0·65	0·00	0·10	0·07	0·57	0·00	0·62	0·24	0·43	1·25	0·23	0·00	0·00	0·35	1·04	0·27
June ...	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·08	0·00	0·00	0·20	0·00	0·00	0·00	0·00	0·01
July ...	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00
August ...	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·08	0·00	0·00	0·00
September...	0·00	0·00	0·00	0·09	0·00	0·00	0·00	0·00	0·27	0·00	0·00	0·00	0·00	0·00	0·03	0·00	0·00	0·79	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·02	0·00	0·00	0·00	0·04
October ...	0·00	0·00	1·90	0·00	0·00	1·75	0·00	0·00	0·00	2·29	1·58	0·31	0·01	0·00	0·00	0·08	2·18	0·00	0·82	0·40	0·06	0·07	0·31	0·06	0·07	0·43	0·00	0·32	0·00	0·07	0·40	0·03	0·41
November ...	0·18	2·96	0·19	2·65	1·56	1·84	2·24	1·19	1·47	0·01	0·10	3·39	4·41	2·51	1·12	1·69	5·02	0·03	0·69	0·86	2·43	0·80	7·59	1·08	0·13	5·03	0·60	7·99	0·57	3·48	2·80	6·64	2·29
December ...	7·76	2·59	7·13	1·65	5·45	2·97	6·98	8·05	1·17	1·45	6·49	6·24	9·30	1·44	3·19	0·49	7·35	3·00	4·24	13·00	1·72	4·99	3·21	2·02	6·27	3·31	6·72	16·40	2·06	9·86	11·09	8·70	4·85
Sums ...	27·30	21·86	26·54	15·51	18·19	18·55	29·42	29·10	18·61	13·39	23·57	20·26	22·72	29·75	27·01	14·41	26·00	32·21	18·04	32·11	16·50	26·72	31·92	23·96	29·47	31·69	29·81	37·79	13·56	35·51	34·72	31·23	25·28

See p. 43.]

TABLE III.—Showing the number of days of rain in every month in the years 1861 to 1892.

Months.	Years.																														Mean of 32 Years.
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	
January ...	14	14	10	8	7	14	11	9	15	9	9	6	4	15	14	7	9	14	6	15	3	11	19	10	19	15	12	12	13	15	16	17	12
February ...	7	7	7	5	8	9	12	18	12	1	11	17	10	12	12	10	13	13	6	12	12	16	13	18	9	10	6	7	4	15	11	11	10
March ...	5	3	8	4	5	9	8	7	4	9	16	7	11	20	14	7	5	7	17	7	10	4	9	10	11	9	8	6	5	9	9	2	8
April ...	1	4	7	6	3	4	3	13	8	13	3	4	2	3	4	8	3	2	3	6	8	2	3	3	7	5	2	8	3	8	5	6	5
May ...	4	0	0	0	3	0	5	1	2	0	1	3	1	0	1	4	0	3	0	1	2	4	0	3	1	5	2	2	0	0	3	5	2
June ...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0
July ...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
August ...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
September...	0	0	0	2	0	0	0	0	1	0	0	0	0	0	1	0	0	2	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0
October ...	0	0	7	0	0	5	0	0	0	4	2	4	1	0	0	1	5	0	3	1	0	1	3	1	1	2	0	3	0	1	3	1	2
November ...	3	9	1	4	11	8	4	7	6	1	1	7	7	6	6	7	11	1	5	5	5	4	11	7	1	9	4	13	5	7	6	12	6
December ...	13	7	12	7	11	13	10	13	5	4	13	7	13	6	9	3	13	4	6	15	8	11	12	2	8	8	12	13	10	17	15	9	10
Sums ...	47	44	52	36	48	62	53	68	53	41	56	55	49	62	61	47	59	46	46	62	48	63	70	54	58	63	46	65	41	73	68	63	55

ON THE FALL OF RAIN AT JERUSALEM IN THE 32 YEARS FROM 1861 TO 1892.

By James Glaisher, F.R.S.

The series of daily observations of rain was begun by Dr. Chaplin in the year 1861, and was continued by him for the long period of 22 years till the end of 1882: they have since 1883 been continued under the auspices of the Palestine Exploration Fund.

The rain gauge used during the first six years was a float gauge by Newman, and since then a certified 8-inch gauge by Negretti and Zambra. During four years the gauges were placed side by side; the float gauge registered during these four years 88·83 inches, and Negretti and Zambra's gauge 93·25 inches, and the readings by Newman's gauge have been corrected so as to give results in accordance with the 8-inch gauge.

Dr. Chaplin says the position of the gauges was in a garden within the city, about 2,500 feet above the level of the Mediterranean, open on all sides, the houses which bound it on the south and west, being too far removed to influence the fall of rain on the pluviometer.

The results of the observations during the 22 years ending in 1882 have been discussed by Dr. Chaplin in seasons, and the results were published in the *Quarterly Statement* of the Palestine Exploration Fund for January, 1883.

The observations since 1883 have all been made by the 8-inch gauge and in the same position as that adopted by Dr. Chaplin.

Table I shows the fall of rain in every month during the 32 years ending with 1892.

In looking over the table the first thing noticeable is the very great difference in every month of the rainy season, between the falls in the same month in different years; for instance, in January the fall in the year 1873 was 0·13 inch, whilst in 1878 it was 13·39 inches.

Table II (*see* next page) shows the three heaviest and the three lightest falls of rain in every month excepting June, July, and August in the 32 years:—

Table II.

Showing the three heaviest falls of rain at Jerusalem in each month in the years 1861 to 1892 inclusive.

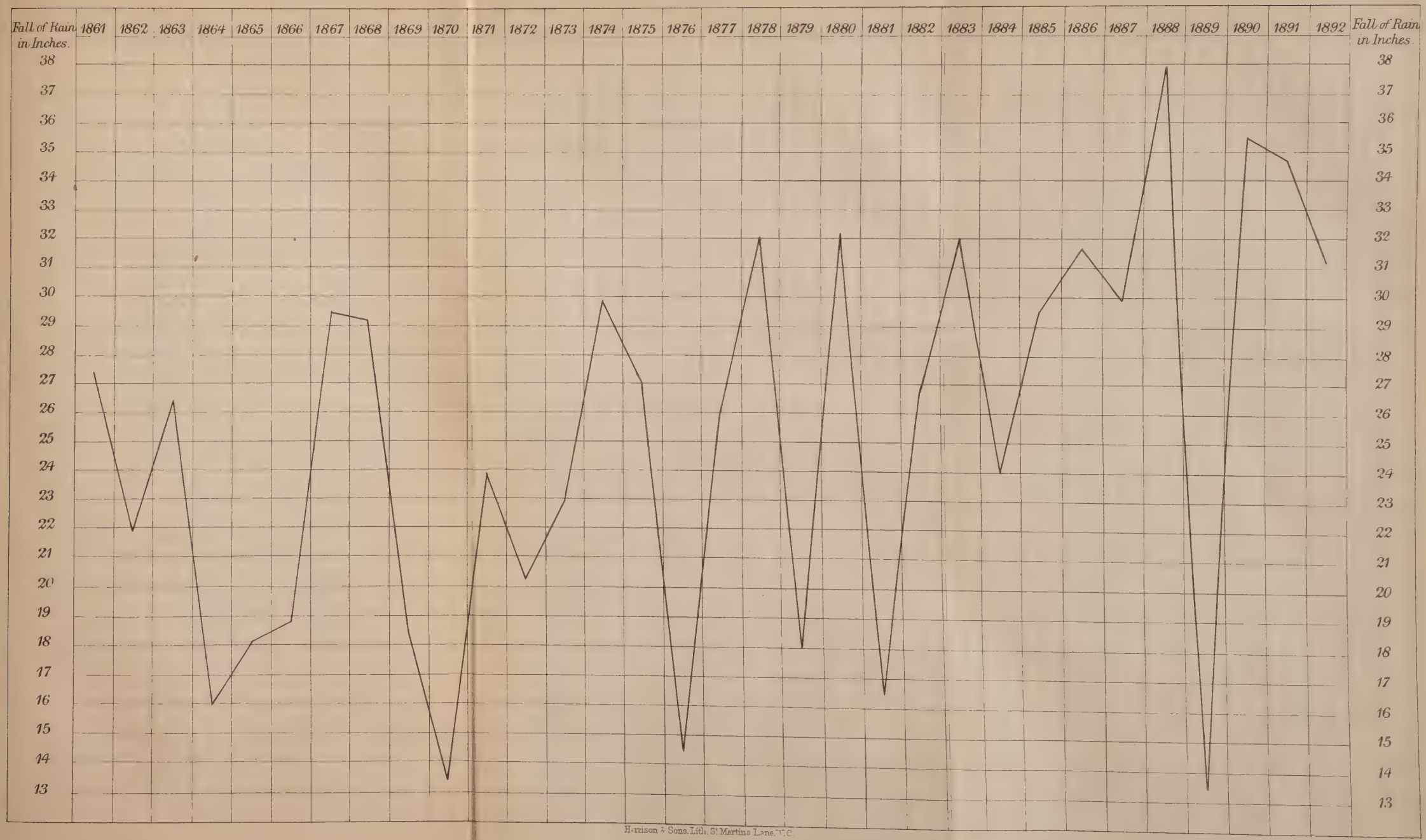
January	..	13·39 inches in	1878
„	..	12·45 „	1887
„	..	12·41 „	1862
February	..	12·59 „	1882
„	..	11·49 „	1878
„	..	10·93 „	1868
March	..	10·52 „	1875
„	..	10·02 „	1874
„	..	7·52 „	1879
April	..	6·52 „	1885
„	..	4·74 „	1888
„	..	4·41 „	1890
May	..	1·25 inch in	1887
„	..	1·04 „	1892
„	..	0·73 „	1867
June	..	0·20 „	1888
„	..	0·08 „	1885
July.		No rain fell in this	
August, 0·08 inch in 1890, and no			
			31
September	..	0·79 inch in	1878
„	..	0·27 „	1869
„	..	0·09 „	1864
October	..	2·29 inches in	1870
„	..	2·18 „	1877
„	..	1·90 „	1863
November	..	7·99 „	1888
„	..	7·59 „	1883
„	..	6·64 „	1892
December	..	16·40 „	1888
„	..	13·00 „	1880
„	..	11·09 „	1891

Showing the three lightest falls of rain at Jerusalem in each month in the years 1861 to 1892 inclusive.

January	..	0·13 inch in	1873
„	..	0·98 „	1879
„	..	1·24 „	1870
February	..	0·69 „	1870
„	..	0·83 „	1889
„	..	1·25 „	1888
March	..	0·42 „	1865
„	..	0·63 „	1862
„	..	0·89 „	1877
April	..	0·13 „	1874
„	..	0·21 „	1877
„	..	0·25 „	1891
May.	No rain fell in this month in 11 different years.		
June.	No rain fell in this month in the remaining 30 years.		
month during the 32 years.			
rain fell in this month in the other years.			
September.	No rain fell in this month in 27 out of the 29 remaining years.		
October.	No rain fell in this month in 13 different years.		
November	..	0·01 inch in	1870
„	..	0·03 „	1878
„	..	0·10 „	1871
December	..	0·49 „	1876
„	..	1·17 „	1869
„	..	1·44 „	1874

These differences are remarkable, and it will be noticed that in every month of the rainy season there are instances of the fall being less than one inch. These cases in the autumnal months must be very serious for the husbandmen, for the ground cannot be in a fit state for the reception of seed. Whilst in the same months in other years the falls have been large, in one case, December, 1888, as large as 16·40 inches, this is the largest fall in one month in the 32 years; the next in order are :—

DIAGRAM SHOWING THE FALL OF RAIN AT JERUSALEM IN INCHES IN EVERY YEAR FROM 1861 TO 1892.



Harrison & Sons, Lith., St. Martin's Lane, W.C.

1878, January	....	....	....	....	13·39 inches.
1880, December	....	....	....	....	13·00 „
1882, February	....	....	....	....	12·59 „
1887, January	....	....	....	....	12·45 „
1862, January	....	....	....	....	12·41 „
1890, January	....	....	....	....	11·59 „
1878, February	....	....	....	....	11·49 „
1891, December	....	...	....	....	11·09 „
1868, February	....	....	....	....	10·93 „
1875, March	....	....	....	....	10·52 „
1891, January	....	....	....	....	10·23 „
1874, March	....	....	....	....	10·02 „

Of these heavy falls five were in January, three in February, two in March, and three in December; the fall of rain in every other month was less than 10 inches.

There were, however, a good many other heavy falls; there were six exceeding 9 inches, of which three were in January in the years 1861, 1863, and 1867; one in February, 1886, and two in December in the years 1873 and 1890; five exceeding 8 inches, one in January, 1874, two in February in the years 1877 and 1884, and two in December in 1868 and 1892; there were 10 exceeding 7 inches, all between November and January, 18 exceeding 6 inches, 9 exceeding 5 inches, 16 exceeding 4 inches, and 23 exceeding 3 inches.

The largest fall of rain in three consecutive months was 32·23 inches, ending February, 1878; the next in order was 30·52 inches, ending January, 1889; the smallest in three consecutive months was 3·10 inches, ending February, 1870; and the next in order was 3·88 inches, ending January, 1870.

The numbers in the last column of Table I shows the average fall of rain in every month; the largest is in January, the next in order December, then March and April. The number at the foot of each column shows the fall of rain in the year; the three smallest are 13·39 inches in 1870, 13·56 inches in 1889, and 14·41 inches in 1876. The three greatest are 37·79 inches in 1888, 35·51 inches in 1890, and 34·72 inches in 1891. The mean of the three lowest was 11·44 inches below the average; and the three highest was 10·78 inches above the average.

It is remarkable that the fall of rain in the years 1864, 1870, 1876, and 1889 were all less than the fall in the month of December, 1888, and that the fall in the year 1881 was only 0·1 inch larger. It may also be noticed that the fall in the month of January, 1878, was the same in amount with the fall in the year 1870.

The average annual fall of rain is shown at the foot of the last column and is 25·23 inches, being very nearly the same as in London, but how differently distributed! By laying the annual falls down as a diagram the results can be seen at once. The first thing to be noticed is the evident increase of the fall of rain in the later years of the series, and the

next, that up to 1878 no fall of rain had reached 30 inches, the nearest approach being 29·75 inches in 1874; but on the diagram in eight years, viz., 1878, 1880, 1883, 1886, 1888, 1890, 1891, and 1892, the points are all well above 30 inches. It is remarkable that the largest fall of all, in 1888, should be followed in 1889 by one so small as 13·56 inches, being, in fact, the lowest but one in the 32 years.

By taking the means of the annual falls in two equal periods of 16 years, the first in the years 1861 to 1876, the mean is 22·26, and in the second, in the years 1877 to 1892, the mean is 28·20; therefore, the mean annual fall in the second half of the series is 5·94 inches greater than in the first half. This is very remarkable.

By comparing the average rainfall for each month, as shown in the last column of Table I, with the monthly fall of the same month in every year it will be seen that in every month, for three, four, or five successive years, the fall has been either above or below the mean; and—

In January in 16 years the fall was above and in 16 years below the mean.

In February in 13 years the fall was above and in 19 years below the mean.

In March in 13 years the fall was above and in 19 years below the mean.

In April in 13 years the fall was above and in 19 years below the mean.

In October in 7 years the fall was above and in 25 years below the mean.

In November in 13 years the fall was above and in 19 years below the mean.

In December in 15 years the fall was above and in 17 years below the mean.

In January of those above the mean there were four successive years, viz., 1861, 1862, 1863, and 1864, and two groups of three each, in 1885, 1886, and 1887, and 1890, 1891, and 1892. Of those below the mean there were two groups of four each, viz., 1870 to 1873 and 1879 to 1882.

In February above the mean there was only one group of three, in the years 1872, 1873, and 1874; of those below the mean there were three groups of three and one of four, viz., in the years 1862, 1863, and 1864; 1869, 1870, and 1871; 1879, 1880, and 1881, and 1887, 1888, 1889, and 1890.

In March of those above the mean there were two groups, one of three and one of five, viz., in the years 1879, 1880, and 1881, and 1883 to 1887. Of those below the mean there were three groups, of six, three, and five years, viz., 1864 to 1869, 1876 to 1878, and 1888 to 1892.

In April above the mean there were two groups, one of four and one of three years, viz., 1867 to 1870, and 1880 to 1882; below the

mean there were three groups, two of three and one of five years, viz., 1864 to 1866, 1871 to 1875, and 1877 to 1879.

In November above the mean there were two groups of three, viz., 1872 to 1874, and 1890 to 1892; below the mean there were two groups, one of seven and the other of three years, viz., 1865 to 1871, and 1878 to 1880.

In December above the mean there were two groups of three, viz., in 1871 to 1873, and 1890 to 1892; below the mean there were three groups, two of three and one of four successive years, viz., 1864 to 1866, 1874 to 1876, and 1881 to 1884.

Therefore, in every month of the rainy season the fall has been above the mean for three or four years in succession; once in March it was above for five years. The fall also has been below the mean for three or four years consecutively; once, both in March and April, it extended to five years, and once, also in March, to six years, and in November there were seven in succession below the mean.

Comparing the yearly falls with the average, viz., 25·23 inches, the first group of three below the mean was in the years 1864, 1865, and 1866. The next is a group of five years, viz., from 1869 to 1873, and besides these there are no two years in succession below the mean.

The first two years in succession above the mean was in 1867 and 1868; the next two years, 1874 and 1875, the next 1882 and 1883; then four years, 1885 to 1888, and three years, 1890, 1891, and 1892.

From the long group of five years of deficient rainfall, ending in 1873, no two dry years have come together, and five years only out of the subsequent 19 have been below the average, and the remaining 14 above, made up of three instances of two successive years of excess, one of four, and one of three. From the five dry years, ending 1873, there has been a gradual increase of rain, and future observations will be looked forward to with very great interest indeed, for it is not possible to infer whether the years ending 1873 were the lowest in a cycle of years, or whether the climate is changing.

From Table III it appears that the number of rainy days has varied—

In January from 3 in 1881 to 19 in 1883 and 1888.
February „ 1 „ 1870 „ 18 „ 1868 and 1884.
March „ 2 „ 1892 „ 20 „ 1874.
April „ 1 „ 1861 „ 13 „ 1868 and 1870.
May „ 0 „ several years to 5 in 1867, 1886, and 1892.
September from none in several years to 2 in 1864 and 1878.
October „ „ „ 7 „ 1863.
November „ 1 in several years to 13 in 1888.
December , 2 in 1884 to 17 in 1890.

In the months of the rainy season the days of rain have been as few as 1, 2, or 3 in some years, and as many as 17 to 20 in other years.

Also from the table it appears that in June rain fell on one day in the years 1885 and 1888, and that in August it fell on one day in the year 1890.

From the numbers in the last column of Table III (*see* p. 39), showing the average number of days of rain, it appears that January has the greatest number, 12, and the next in order are February and December, each 10, then in order March, 8, November, 6, April, 5, and May and October 2 each.

The sum at the foot of each column shows the number of days of rain in that year; the numbers vary from 36 in the year 1864 to 73 in the year 1890.

By taking the means of the first half, viz., from 1861 to 1876, the average value is 52, and of the second half, viz., from 1877 to 1892, the average value is 58. The mean number of days for the whole period is 55.

Croydon, *November*, 1893.

METEOROLOGICAL REPORT FROM JERUSALEM FOR YEAR 1884.

By James Glaisher, F.R.S.

The numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year is 27·668 inches in January. In column 2 the lowest in each month are shown; the minimum is 26·997 inches in April. The range of readings in the year was 0·671 inch. The numbers in the 3rd column show the extreme range of readings in each month; the smallest, 0·144 inch, is in August, and the largest, 0·531 inch, in January. The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest, 27·486 inches, is in December, and the lowest, 27·285 inches, in July. The mean pressure for the year was 27·380 inches; at Sarona the mean pressure for the year was 29·859 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 105° on both the 6th and 9th of August; at Sarona the maximum temperature on these days was 88° and 89° respectively. The first day in the year the temperature reached 90° was on May 29th, and the temperature reached or exceeded 90° on two other days in this month. In June there were 8 days when the temperature reached or exceeded 90°; in July, on 7 days; in August, on 10 days; in September, on 1 day; and in October, on 4 days. Therefore the temperature reached or exceeded 90° on 33 days in the year. At Sarona the temperature reached 90° as early as April 13th, and reached or exceeded 90° on only 14 days in the year; the highest in the year at Sarona,

(*To face p.* 44.)

MONTHLY METEOROLOGICAL TABLE

Deduced from observations taken at Jerusalem, by Joseph Gamel, in a garden within the city, about 2,500 feet above the level of the Mediterranean Sea, open on all sides.
Latitude, 31° 46′ 40″ N., Longitude, 35° 13′ 30″ E.

Months.	Pressure of atmosphere in month.				Temperature of the air in month.							Mean temperature at 9 a.m.			Vapour at 9 a.m.			Degree of humidity.	Weight of a cubic foot of air.	Wind. Relative proportions of.								Mean amount of cloud.	Rain.	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all highest.	Mean of all lowest.	Mean daily range.	Mean.	Dry bulb.	Wet bulb.	Dew point.	Elastic force of vapour.	Weight in a cubic foot of air.	Additional weight required for saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.		Number of days on which it fell.	Amount collected.
1884.	in.	in.	in.	in.	°	°	°	°	°	°	°	°	°	°	grs.	grs.	grs.	°	grs.											in.
January	27·668	27·137	0·531	27·442	62·0	28·5	33·5	49·4	38·0	11·4	43·7	44·8	42·2	39·1	·239	2·8	0·6	81	504	2	2	2	5	3	10	3	4	6·7	10	6·09
February	27·630	27·217	0·413	27·386	58·0	34·5	23·5	49·7	38·7	11·0	44·2	45·5	43·8	39·7	·245	2·8	0·7	81	502	1	3	2	3	1	10	8	1	7·6	18	8·26
March	27·619	27·110	0·509	27·381	75·0	34·0	41·0	60·2	43·2	17·0	51·7	53·6	48·5	43·5	·304	3·4	1·2	74	494	2	1	2	5	1	11	4	5	7·3	10	3·75
April	27·510	26·997	0·513	27·348	84·0	41·5	42·5	73·2	53·3	19·9	63·3	65·0	54·9	46·6	·318	3·5	3·3	51	483	1	1	3	5	3	7	6	4	5·9	3	2·08
May	27·434	27·193	0·241	27·355	94·0	44·0	50·0	77·2	55·5	21·7	66·3	70·0	57·8	48·4	·341	3·7	4·3	46	468	1	4	3	6	1	3	5	8	4·4	3	0·62
June	27·460	27·298	0·162	27·387	99·0	53·0	46·0	85·5	62·4	23·1	73·9	78·4	63·3	52·9	·401	4·3	6·1	41	469	1	2	2	5	0	3	8	9	2·0	0	0·00
July	27·443	27·182	0·261	27·285	99·5	56·0	43·5	85·7	61·6	24·1	73·7	76·6	64·3	55 6	·444	4·8	5·0	48	470	3	1	0	1	0	2	8	16	1·2	0	0·00
August	27·378	27·234	0·144	27·297	105·0	55·0	50·0	88·0	63·5	24·5	75·8	78·6	66·0	57·3	·471	5·0	5·4	48	469	2	2	2	3	0	0	10	12	2·0	0	0·00
September	27·453	27·234	0·219	27·373	90·3	54·5	35·8	80·9	57·8	23·1	69·3	71·1	62·3	55·6	·443	4·8	3·7	58	476	6	1	0	3	0	2	7	11	2·8	0	0·00
October	27·599	27·311	0·288	27·449	91·5	48·0	43·5	77·9	57·9	20·0	67·9	70·3	59·3	50·8	·372	4·1	4·0	50	479	5	1	6	2	2	3	4	8	4·0	1	0·06
November	27·631	27·359	0·272	27·470	72·0	41·0	31·0	64·9	48·7	16·2	56·8	60·0	54·2	49·1	·349	3·9	2·1	67	489	0	3	3	4	8	3	6	3	5·3	7	1·08
December	27·637	27·360	0·277	27·486	68·5	41·0	27·5	58·4	46·3	12·1	52·3	53·8	48·9	44·1	·289	3·3	1·5	70	496	1	3	14	7	0	2	0	4	4·8	2	2·02
Means	27·538	27·219	0·319	27·380	83·2	44·2	39·0	70·9	52·2	18·7	61·6	64·0	55·5	48·6	·351	3·9	3·2	60	483	sum. 25	sum. 24	sum. 39	sum. 49	sum. 19	sum. 56	sum. 69	sum. 85	4·5	sum. 54	sum. 23·96
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

viz., 100°, took place on October 16th ; on this day the maximum temperature at Jerusalem was 90°·5.

The lowest temperature of the air in each month is shown in column 6. The lowest in the year was 28°·5, on January 23rd ; the temperature was below 40°, in January, on 22 nights ; in February it was below 40° on 20 nights ; and in March, on 8 nights. Therefore the temperature was below 40° on 50 nights in the year. The yearly range of temperature was 76°·5. At Sarona the temperature was below 40° on only 9 nights in the year ; the lowest temperature in the year was 32°, on January 22nd and 24th. The yearly range at Sarona was 68°.

The range of temperature in each month is shown in column 7, and these numbers vary from 23°·5 in February, to 50° in both May and August. At Sarona the range of temperature in each month varied from 24° in February to 51° in March.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9 and 10 respectively. Of the high day temperatures, the lowest, 49°·4, is in January, and the highest, 88°, in August. At Sarona, of the high day temperatures, the lowest, 60°·2, is in January, and the highest, 86°, in August.

Of the low night temperatures, the coldest, 38°·0, is in January, and the warmest, 63°·5, in August. At Sarona, of the low night temperatures, the coldest, 40°·9, is in January, and the warmest, 68°·9, in August.

The average daily range of temperature, as shown in column 10, the smallest, 11°, is in February, and the largest, 24°·5, is in August. At Sarona, the average daily range, the smallest, 14°·1, is in February, and the largest, 24°·4, in April.

In column 11, the mean temperature of each month, as found from observations of the maximum and minimum thermometers only, are shown ; the month of the lowest temperature is January, 43°·7, and that of the highest, August, 75°·8. The mean for the year is 61°·6. At Sarona, the mean temperature of each month, the lowest is January, 50°·5, and that of the highest August, 77°·4. The mean for the year at Sarona is 65°·7.

The numbers in columns 12 and 13 are the monthly means of a dry and wet bulb-thermometer, taken daily at 9 a.m., and in column 14 the monthly temperature of the dew-point, or that of the temperature at which dew would have been deposited. The elastic force of vapour is shown in column 15, and in column 16 the water present in a cubic foot of air, in January and February, was as small as 2·8 grains, and as large as 5 grains in August. The numbers in column 18 show the degree of humidity, saturation being considered as 100 ; the smallest number in this column is in June, and the largest number is in January and February. The weight of a cubic foot of air under its pressure, temperature, and humidity, at 9 a.m., is shown in column 19.

The most prevalent wind in January was S.W., and the least

prevalent winds were N., N.E., and E. In February the most prevalent were S.W. and W., and the least were N., S., and N.W. In March the most prevalent was S.W., and the least were N.E. and S. In April the most prevalent were S.W., W., and S.E., and the least were N. and N.E. In May the most prevalent were N.W. and S.E., and the least were N. and S. In June the most prevalent were N.W. and W., and the least were S. and N. In July the most prevalent was N.W., and the least were E. and S. In August the most prevalent were N.W. and W., and the least S. and S.W. In September the most prevalent was N.W., and the least were E. and S. In October the most prevalent were N.W., E., and N., and the least was N.E. In November the most prevalent were S. and W., and the least was N.; and in December the most prevalent wind was E., and the least prevalent were S. and W.

The most prevalent wind for the year was N.W., which occurred on 85 times during the year, of which 16 were in July, 12 in August, and 11 in September; and the least prevalent wind for the year was S., which occurred on only 19 times in the year, of which 8 were in November. At Sarona the most prevalent wind for the year was S.W., which occurred on 72 times during the year, and the least prevalent wind was E., which occurred on only 8 times during the year.

The numbers in column 28 show the mean amount of cloud in each month; the month with the smallest amount is July, and the largest, February. Of the cumulus, or fine weather cloud, there were 63 instances, of which 15 were in September. Of the nimbus, or rain cloud, there were 46 instances, of which 14 were in February, and 9 in both January and March. Of the cirrus there were 3 instances; of the stratus, 2 instances; of the cumulus stratus, 64 instances; of the cirro stratus, 16 instances; of the cirro cumulus, 54 instances; and 118 instances of cloudless skies, of which 21 were in July, 20 in June, and 15 in August, and 3 only in February. At Sarona there were 74 instances of cloudless skies, of these 16 were in June, 12 in December and 11 in November.

The largest fall of rain for the month in the year was in February, 8·26 inches, of which 1·24 inch fell on the 14th, and 1·22 inch fell on the 9th. The next largest fall for the month was 6·09 inches in January, of which 2·83 inches fell on the 22nd, 1·24 inch on the 21st, and 1·05 inch on the 20th. No rain fell from May 5th to October 30th, making a period of 177 consecutive days without rain. The total fall of rain for the year was 23·96 inches, which fell on 54 days during the year. At Sarona the largest fall of rain for the month in the year was 6·69 inches in January, and the next in order was 6·09 inches in February. No rain fell from May 5th to October 20th, with the exception of June 23rd, when 0·02 inch fell, making a period of 167 consecutive days without rain. At Sarona the total fall for the year was 18·73 inches, which fell on 65 days during the year.

UNE TABLETTE PALESTINIENNE CUNÉIFORME.[1]

Par V. Scheil, O.P.

(*From Maspero's "Recueil des Travaux,"* vol. xv, 137.)

La tablette reproduite ci-dessus a été decouverte recemment à Gaza et adressée au Musée Impérial de Constantinople. Par le fond et la forme elle appartient à la collection d' El Amarna. Il y est question d'un Zimrida qui ne peut être que ce gouverneur de Lachis, ville voisine de Gaza, que nous connaissons déjà par une de ses lettres (Winckler-Abel 123), et qui fut, paraît-il, massacré par les rebelles, d'après une autre lettre de la même série (*ibid*, 124). Dans cette nouvelle tablette, un personnage sans titre donne avis à son correspondant des agissements de Dainu-Addi qui cherche à suborner Zimrida. On croit reconnaître dans ligne antépénultième le nom de Rabil, déja connu par la 143e, ligne 37 d' El Amarna, où il est écrit avec d'autres signes.

Traduction.

A . . . . galbat [moi] . . . . abi, à tes pieds je me prosterne. Sache que Dainu-Addi et Zimrida se sont réuins en conférence et que Dainu-Addi a dit à Limrida "Envoie vers moi Pisyara (?) . . . . deux . . . . et trois poignards et trois glaives. Si moi je marche (?) contre le pays du roi et si tu m'aides à m'en emparer, je restituerai ensuite [à qui de droit] le territoire qu'il s'était conquis." J'ai dit, envoie donc [des troupes] au devant de moi. J'ai dépêché Rabil . . . . [Tiens compte] de ces avis.

THE JEWS UNDER ROME.

By Major C. R. Conder, R.E., D.C.L., &c.

In a former number of the *Quarterly Statement* (October, 1890) I gave some account of the foreign influences on Jews in Palestine after the Christian era. It is here proposed to give some account of Jewish life in the first and second centuries A.D., under Roman rule in Syria, which—in spite of the terrible episodes of the sieges of Jerusalem in 70 A.D. and 132 A.D.—was for the greater part of the period a peaceful domination over a very mixed population at a time when the Jews were very prosperous and fairly contented.

The most authentic sources of information are the inscriptions of the age—Greek, Roman, and Aramaic—and the scattered notes which occur

[1] Kindly forwarded for publication by Professor Petrie.

in the most unexpected places in the Mishnah or "Second Law," completed before 200 A.D. at Tiberias, and written in the later Hebrew. The Mishnah is the Rabbinical comment on the Law, a work divided into six orders (Seeds, Feasts, Women, Damages, Holy Things, and Purifications), including 63 tracts in all. The well-known edition of Surenhusius including the comments of Maimonides, Bartenora, and others, occupies three stout folios, and gives the Hebrew text unpointed. The great lexicon of Buxtorff is indispensable for its study. The work, as a whole, is a dry digest of the decisions of famous Rabbis on cases connected with the subjects above-named, but the incidental notices include most valuable accounts of Jewish customs during the time when Herod's Temple was still standing, taken from the remembrances of the earlier Rabbis who survived its fall, and also notices of Jewish practices, occupations, and manners during the times when the Sanhedrin sat at Jamnia, and finally at Tiberias.[1] To these subjects—sometimes illustrated by the evidence of existing buildings, inscriptions, coins, and also by modern customs, it is proposed to draw attention under the various headings which follow.

I.—*Government.*

The government of the country under the Legate, with various local officials, assisted by Roman legions and by native auxiliaries, was in the hands of foreigners. Soldiers from Italy, Gaul, Saxony, Greece, Africa, and Asia Minor, mingled with corps of Arabs on dromedaries, guarded the frontiers, and were quartered in the towns. They have left many memorials, especially in Bashan, where the tombstones of Roman officers are numerous; and the local councils often erected memorial tablets, which speak enthusiastically of the goodness of their rulers, and attest their fealty to the Cæsars.

Under these rulers the population included the עם הארץ or "country folk," apparently Jews, together with pagans of Aramean and Arab origin; and an upper native class who understood Greek. There were scattered communities of Christians, living very humbly, and some of whom—Marcionites, Markosians, Ebionites, and, later on, Manicheans—were heretics; while some—like Justin Martyr's congregation at Shechem—held a purer faith, and were recruited from among Samaritans, Jews, and Greeks alike. The Jews were allowed freedom of religion, and a Sanhedrin, which was permitted to rule them in religious matters, but sternly repressed when it attempted political action, or roused rebellions like that of Rabbi Akiba at Bether. As subjects the Jews seem to have enjoyed equal rights with others, and were not only prosperous in trade, but also owned houses and lands, and became rich. Their power in Rome

[1] After leaving Jamnia in 135 A.D. the Sanhedrin sat for a time at Ousha (now *Hûsheh*), east of the plain of Acre. It then removed to Shafram (*Shefr 'Amr*), two miles north-east. Thence it migrated to Beth Shaaraim, probably *Sha'rah*, on the plateau east of Tabor, and finally settled at Tiberias (*see* Dr. Neubauer's "Geog. Tal.," pp. 198–200).

itself, after the unsuccessful attempt of Claudius to banish them, greatly increased, especially in the times of the Agrippas, before the fall of Jerusalem, and under the Syrian Emperors Elagabalus and Philip the Arab. They do not appear to have held government posts, though some were enlisted in the army (Tebul Yom, iv, 5). Their relations with the other elements of the population will be considered later.

The Jewish colony at Palmyra prospered under the native princes. In the third century Queen Zenobia is called *Yedithah* on some Palmyrene texts, which apparently means "Jewess." She was not really of Jewish birth, though she may have favoured the Jews as she favoured the Christians. She is not mentioned in the Mishnah, which shows that late additions were not allowed to corrupt its text.

The Sanhedrin which finally settled at Tiberias (T. B. Rosh hash Shanah, 51 *b*) appears to have been undisturbed till Constantine renewed the edicts of Hadrian against the Jews (T. B. Sanhed, 12 *a*). In the Mishnah there is little which would lead us to suppose that the persecution of the Jews continued after Hadrian's time[1] until the establishment of Christianity. There is much on the contrary to prove peaceful intercourse with the non-Jewish population.

II.—*Employment.*

The Jews were engaged in trade and in agriculture. Some of them were rich, for there are frequent allusions to the "men of leisure." A place containing ten Jews who were *Batlanin*[2] was accounted a city, (Megillah, i, 3), and they furnished the congregation of the synagogue, as they were said to have furnished that of the temple when standing. There is abundant evidence that the Jews travelled far by sea and by land.[3] Media, Italy, Spain, Alexandria, Nehardea, and Greece are mentioned in the Mishnah, with regulations on board ships and on journeys. Women as well as men went abroad: "the dispersion" were the Jews so scattered, and even a Samaritan woman might be met travelling on a ship (Taharoth, v, 8). The employments of the Jews were connected with trade and commerce, both external and internal, as well as with agriculture, though the scribes and doctors of the law still formed a separate class. The Mishnah insists on the importance of teaching a son a useful trade or profession (Kidushin, iv, 14), and includes the curious criticism that "donkey drivers were mostly wicked, but camel drivers good, sailors pious, doctors only fit for Hades, and butchers for the company of Amalek."

[1] Justin Martyr, however, says that Jerusalem was guarded, "and that death is decreed against any Jew apprehended entering it" (1 Apol. xlvii). This was Hadrian's edict, still in force about 150 A.D.

[2] See בטלן *otiosus* Buxtorff. These men of "leisure" were paid, according to this authority (col. 292), for attending the Synagogue services in place of more busy persons.

[3] They even owned ships (Baba Bathra, v, 1).

The literary education of a son (Pirki Aboth, v, 21) began with study of the Bible at five years of age, and of the Mishnah at ten; at fifteen a youth should study the Gemara or Comment on the Mishnah; at eighteen he should marry; at twenty he should study the Law; at thirty comes full strength; at forty understanding; at fifty a man may give advice; at sixty he is aged; at seventy hoary; at eighty still strong; at ninety only fit for the grave; and at an hundred already forgotten. This passage incidentally witnesses the well-known longevity of the Jews.

The trades of the Jews were very numerous and of different degrees, including the sale of silk and satin imported from the East and not yet made in Syria (Kelaim, ix, 2). Shoes and sandals were imported from abroad (ix, 7); oil was both exported and imported (Shebiith, vi, 5); glass was made by Jews in Palestine (Kelim, viii, 9), as it still continues to be made by natives at Hebron. The vessels made or sold[1] were sometimes of great value, being of gold, silver, and bronze (Baba Metzia, ii, 8) as well as of glass; vases are mentioned as worth 100 or 1,000 zuzas (iii, 4), that is to say, from £5 to £50; they were also made of bone, wood, leather and pottery (Kelim, ii, 1). A bottle of fish (perhaps shark) skin is noticed (Kelim, xxiv, 11) and plates woven of withes (Kelim, xvi, 1), and bottles covered with rushes (Kelim, x, 4) and reed crates (Kelim, xvii, 1). Many of these vessels bear Greek names, and were sold to or bought from the Gentiles. Looking glasses (Kelim, xiv, 6; xxx, 1) may probably have been of metal, like those found in Phœnicia. The only wooden bowls considered clean (xii, 8) were made of a kind of cedar wood.

In this connection two interesting inscriptions may be noticed (Waddington, Nos. 1854–2295); the first from Beirut is the tombstone of Samuel, son of Samuel the "silk merchant" (*Σερικαρίος*), a trader who was evidently a Jew; the second is from Bashan, in memory of Isaac the goldsmith. Neither unfortunately is dated, but at Palmyra (No. 2,619) Zenobius (otherwise called Zebedee) and Samuel, sons of Levi, son of Jacob, raised a memorial in Greek and Palmyrene in 212 A.D., and evidently were members of the Jewish colony in that city, which was still thriving in the twelfth century A.D. Some proselytes in this city appear to have had Jewish mothers and pagan fathers (T. J. Yebamoth, i, 6) as early as the time when the temple was standing. (*See* "Derenburg," pp. 22, 224.)

Linen seems to have been also an important article of trade, coming from India and from Egypt (Yoma, viii, 5), the latter no doubt in the ships from Alexandria (Oheloth, viii, 3). It was also carried on camels (Baba Kama, vi, 6); but flax was grown in Palestine itself (Baba Metzia, iii, 7; ix, 9). Flax grown at Nazareth in the twelfth century A.D. was considered equal to that of Egypt, but the high priests' robes were of Indian and Egyptian linen. Flax was the only wick allowed for the Sabbath lamp (Sabbath, ii, 3). Linen from Galilee is also mentioned (Baba Kama, x, 9).

[1] Secret signs on vases are noticed (Maaser Sheni, iv, 10), in the forms of Hebrew letters.

Among trades and occupations most commonly noted may be mentioned shearing, fulling, carding, dyeing, spinning, tailoring, hunting the gazelle and preparing its flesh and skin, tanning, and the work of blacksmiths and carpenters (Sabbath, vii, 2). The Jews were also soapmakers, and traded in Tyrian purple ; they were barbers, bootmakers (Pesakhim, iv, 6), laundresses (Sabbath, i, 5), ass and camel-drivers, and even sailors (Kethubim, v, 5), boatmen and bathmen (Shebiith, viii, 5). As regards agriculture, sowing, ploughing, reaping, binding the sheaves, threshing, winnowing, sifting, grinding, riddling, with kneading and baking, were forbidden on the Sabbath (Sabbath, vii, 2) ; the Jews owned fields (Kethubim, xiii, 8) as well as flocks and herds, and were fishers ; they caught game and birds in nets (Yom Tob, iii, 2 ; Baba Kama, vii, 7 ; Kelim, xxiii, 2). The bow was used in hunting, as it still is sometimes by Arabs (Kelim, xii, 4, 5). Hunting on the Sabbath was forbidden (Sabbath, xiii, 6), though games of chance were allowed (xxiii, 2). The occupations regarded as unfit for the pious included dicing, pigeon flying, and usury (Rosh hash Shanah, i, 8). Unguent sellers are noticed, and unguent bottles and oil of roses (Maaseroth, ii, 3 ; Kelim, ii, 4 ; Shebiith, vii, 7 ; Sabbath, xiv, 4) from the rose gardens of Jerusalem (Maaseroth, ii, 5 ; T. B. Baba Kama, 82 *b*) and elsewhere ; servants and slaves, Jewish or Gentile,[1] were not only owned but also sold (Maaser Sheni, i, 7), and it would seem that a thief might be sold to slavery (Sotah, viii, 8).

The question of coinage and prices may be briefly noticed. The recent recovery of a half shekel weight in Palestine shows that the ancient coin weighing 320 grains troy had the value of 3*s.* 4*d.* sterling, but the later shekels weighing 220 grains were worth only 2*s.* 6*d.* These, of course, were not struck after the destruction of the Temple in 70 A.D. ; and the existence of any of the coins struck during the revolt under Bar Cochebas is to say the least very uncertain. The names of coins in the Mishnah include the *Prutha* or sixteenth of an English penny, the *Assarion*, *Pondion*, and *Bipondion* (two pence), the *Zuza* or shilling, the *Sela* or four shillings, and the gold *Minah*, the lesser being about £8 6*s.* 8*d.*, and the larger double that value. An existing half shekel weighing 109 grains is known, with shekels of double that weight. The Assarion (איסר) and Bipondion (בפונדיון) bear foreign names for the smaller copper coins (Shebiith, vii, 4) with the gold dinar (דינאר) which was profane money (Maaser Sheni, iv, 9). A small charge (קלבון) was made for changing two half shekels for a shekel, when the new money for temple payments was issued (Shekalim, i, 6). The Darkon or Daric bore a Persian name (Shekalim, ii, i, 4), and appears to have been worth about a guinea, though stated by Maimonides to have been only eight shillings. The shekel of Jerusalem was double that of Galilee (Kethubim, v, 9 ; Kholin, xi, 2). The dinar is in one passage reckoned as twenty-five *zuzas* or shillings (Baba Kama, i, 4). The Prutha was the eighth of an Italian Assarion

[1] The value of a slave ranged from a gold dinar (or guinea) to thirty shekels (£3 15*s.*), *see* Baba Kama, iv, 5.

(Edioth, ii, 9), so that the latter was the halfpenny. The silver Mina of Tyre was worth five *Sela'* or twenty shillings, being nearly equivalent to the gold Dinar (Bicuroth, viii, 7). The current coin of the country recognised by the Roman Government included copper coins of various cities, such as Jerusalem, Tyre, &c., which had pagan superscriptions in Greek. Pompey had forbidden the Phœnicians to coin silver ; and gold was only stamped by the central government. Tyrian coins from 145 B.C. to 153 A.D. are well known. The Jews used such coinage in dealings with the Gentiles, as, for instance, in selling sheep, calves, &c. (Pesakhim, iv, 3). The value of a bull appears to have ranged from £2 10*s.* to £10. A bull of 1,000 dinars is noticed, but these probably were not of gold (Baba Kama, iv, 1 ; Kholin, iii, 7).

III.—*Dealings with Gentiles.*

The Jews had to deal with Greeks, Romans, pagan natives, and a few Christians, whom they appear to have called *Minim*, a term which some have connected with the name of Manes the heretic. The prevailing religion of the country was a Polytheism partly Greek and partly native, and its character is established by the texts found in the ruins of pagan temples, especially in Bashan and in Syria. The statue of Hadrian continued erect on the Holy Rock of the Jerusalem temple even as late as the fourth century. The temples to Augustus at Samaria and Cæsarea, and those at Ascalon, at Gaza, and at Afka, at Daphne and at Carchemish in Syria, were all still standing. Those of Baalbek and on Hermon, at Gerasa and Rabbath Ammon, still remain in ruins, with traces of smaller sanctuaries, and especially of the Temple to the pagan deity Aumo, raised by Herod the Great in Bashan.

The inscriptions tell us that the deities worshipped by the Greek-speaking population included Zeus Keraunios, Zeus Kassios, Kronos, Athene Gozmaia, Tyche (or fate), to whom one text is addressed showing that a temple was built to her (Waddington, No. 2413), with Herakles, Helios, Selene, Atergatis and Theandrites. Among the native gods were Marna of Gaza, Aumo, Aziz, and Du Shera, all of whom have Greek texts in their honour, with Baal Markod near Beirut, and the Palmyrene gods Baal Samin, Melek Baal, and Aglbaal, while at Daphne there was still a priest of Apollo. The worship of some of these deities continued even after the establishment of Christianity, especially among the Arabs. Aumo is invoked in 320 A.D. (Waddington, 2393). Du Shera was worshipped in 164 A.D. (No. 2023).

An important tract (Abodah Zara) relates to the Jewish dealings with Pagans, but the only deities named are Aphrodite (iii, 5), whose image stood in the public bath at Accho, and Markulim or Mercury (iv, 1), who was represented by a stone before which a dolmen altar of three stones was placed. The Epicureans (Beracoth, ix, 5 ; Sanhedrin, xi, 1) and philosophers (Abodah Zara, iii, 5) are noticed, and the *Asharoth* or sacred trees (iii, 7), under which sometimes, as at Sidon (iii, 7) was a stone heap, including a rude hermaic image. All images were unlawful, including

votive hands and feet (iii, 2), yet the Jews now carve the "hand of might" on their doorways even in Jerusalem, where I have seen one painted red.[1] The worship of the spirits of mountains, hills, trees, and springs, which dated back among the Hittites to 1400 B.C., continued (iii, 6) to be observed,[2] and the little niches for statues are still found at springs in Palestine. The triumphal arches of the Romans were unclean to the Jew (iv, 6) on account of sculptures such as we still find on the roof of the Baalbek temple. A few statues of gods, from Gaza, Baalbek, &c., have also survived the destruction by the monks in the times of Constantine and of Theodosius.

The Jews had often pagan servants, and the Jewesses pagan nurses (Abodah Zara, ii, 2, 4), but the touch of the "country folk" polluted the Pharisees (Hagigah, ii, 7). To entice a Jew to worship some local demon was a heinous offence (Sanhedrin, vii, 10), and sorcerers were punished with death while the Sanhedrin had power, though conjurers were allowed (Sanhedrin, vii, 11). The Samaritans[3] rendered a third of the Holy Land unclean, and the waters of Jordan and of the Yermuk impure (Parah, viii, 10). Samaritan bread was unclean (Shebiith, viii, 10), yet an Israelite in Syria might serve a Samaritan as gardener (Khalah, iv, 7). The Samaritans were charged with lighting false beacons to throw out the proclamation of the New Moon by the Jews (Rosh hash Shanah, ii, 4), but the eating of garlic on the Sabbath—for family reasons—was common to Jew and Samaritan (Nedarim, iii, 10).[4] The Mishnah was the work of Pharisees; and the Sadducees and Boethusians are hardly less condemned in it than the pagans.[5] The Galilean Sadducees[6] appear to have been in their own opinion Pharisees, but not in that of the Jerusalem School. The *Khasidin* or Saints, of whom Simon the Just said that the world stood on their acts (Pirki Aboth, i, 2), were probably the companions of Judas Maccabæus. They, as well as the Perushim (Hagigah, ii, 7), or Pharisees, are still a sect. The "stranger" of the Old Testament[7] was, according to the Rabbis, to be

[1] Dr. Chaplin tells me of other examples painted white.

[2] In Kholin, i, 8, is mentioned also the invocation of mountains, hills, rivers, the sea, and the desert.

[3] The story of the dove worshipped on Gerizim is not found in the Mishnah, though Maimonides relates it. It appears to originate in the Samaritan legend of the dove which carried news from Joshua when enclosed by the giants in the seven magic walls of the brazen city of Jocneam to Nabih, King of Gilead (Samaritan Book of Joshua). I conjecture that the impurity of the rivers was due to their passing by the Samaritan region.

[4] Garlic was regarded as a stimulant; it prevented jealousy (T. B. Baba Kama, 82*a*).

[5] The sects are noticed in Rosh hash Shanah, ii, 1, 2; Niddah, iv, 2, vii, 3; Yadaim, iv, 6; Menakhoth, x, 3.

[6] Yadaim, iv, 8.

[7] "Stranger" is, strictly speaking, a man of another tribe living with protectors, like the Arab *jár*.

recognised only in the convert who had accepted baptism and circumcision (Demai, vi, 10), including such famous persons as Helena of Adiabene, Monobasus and Izates, and King Agrippa. Rabbi Gamaliel said (Pirki Aboth, ii, 5): "A boor cannot be fearful of sin, nor can one of the country folk be a saint."

Purifications were rendered necessary by contact with Gentiles,[1] and strict rules were enforced to prevent even suspicion of countenancing or assisting in idolatrous rites. For three days before or after their feasts (Abodah Zara, i, 1) no Jew might deal with idolaters, or lend or borrow with them, or take or give payment. The feasts specified are the Kalends Saturnalia and Quartisima, also every anniversary when incense was burned to an Emperor (i, 3). Fir cones, figs, incense, and white cocks might not be sold to idolaters[2] (Abodah Zara, i, 5) because connected with their rites. Lions and bears could not be sold, being used in the games (i, 7), which were still celebrated at Seleucia in 221 A.D. (Waddington, No. 1839), and which were yet observed in the time of Chrysostom. The Jews became victims at such games in 70 A.D., after the fall of Jerusalem, and the theatres in which they were held still exist at Cæsarea, Bethshean, Gadara, Gerasa, Amman, &c. The Jews might not erect basilicas, stadia, or bemas for Gentiles, might not make ornaments for their idols, or let buildings or fields to them in the Holy Land (i, 7, 8, 9). The general regulations of this important tract show fear of violence as well as fear of idolatry. "In every place in which you find a high mountain, or high hill, or flourishing tree, know that there is strange worship" (iii, 6). Vessels bought from pagans must be scoured or cleansed with fire (v, 12). Lights burned in honour of idols and of the dead are noticed (Beracoth, viii, 6). The Mishnah does not, however, seem, even in its latest tracts, to intimate that the Jews were prevented from observing the Law, save that their Temple was desecrated, and their condition, in absence of the ashes of the Red Heifer, one of legal uncleanness.

IV.—*Religion.*

The intention of the Mishnah is to make a "hedge about the Law" (Pirki Aboth, i, 1) to secure its exact fulfilment. But many of the rites of the second Temple, and yet more those of the times when only a synagogue service existed, are unnoticed in the Torah, or of necessity differed from those observed in times of freedom. A few of these later enactments may be mentioned, and these often illustrate the New Testament notices.

The Shema (Beracoth, i, 1) was still repeated as to our own times ("Hear, O Israel, Jehovah our God is one Jehovah"), and the phylacteries

[1] Purification was by means of one quarter *log* of water poured on the hands (Yadaim, i, 1), or about a wineglassful. Purifications connected with sacrifices required double the amount of water.

[2] Myrtle (sacred to Venus) and willows were also connected with idolatry (Succah, ii, 2, 3).

worn in prayer were believed to be mentioned in the Law. The procession of the first fruits, brought in baskets of gold and silver with a bull whose horns were gilded (Bicurim, iii, 2–8), was a rite not described in the Law, but observed in the days of the last Temple. The Sabbath lamp of olive oil with flaxen wick (Sabbath, ii) became an important observance, and the regulations against work on the Sabbath were minute. The Passover differed materially from that of the Samaritans, and from that described in the Law, because Israel had come to the "rest and the inheritance," and even the meanest must "recline at ease" (Pesakhim, x, i), instead of standing with girt loins staff in hand. Down to 70 A.D. the lamb was roasted (Pesakhim, vii, 2), but after the destruction of the Temple was no longer killed either for one or for more (viii, 7), the shank bone alone remained, as it still does, the symbol of the lamb. The Passover might be eaten in legal uncleanness (vii, 6) but it consisted only of unleavened bread, mingled wine, and bitter herbs (ii, 6), namely, lettuce, endives, and horse-radish, liquorice and bitter coriander, with the *Kharoseth* sauce symbolic of the mortar used for building in Egypt, and made of figs, pistachios, and almonds, with acids, spices, and cinnamon (Bartenora's note on, x, 3); but the *Kharoseth* was not a command (x, 3), nor indeed were the four cups of wine (x, 2–7), though they were used at the Passover in the time of Christ. The search for leaven was strict, and even bookbinder's paste was avoided (iii, 1) among sources of suspected fermentation.

The great day of *Yoma*—the fast of Atonement—could no longer be observed, save by fasting of the strictest character, even children and babes being encouraged to observe it.[1] The dance of maidens in the vineyards, and when going down to fetch willows at Kolonia (Taanith, iv, 7; Succah, iv, 4) was no longer a cheerful rite when wives were chosen by young men not for their beauty but for pious worth. It used to occur twice yearly before the Temple fell. The scapegoat was no longer precipitated from the cliff of Zuk (*el Muntâr*) for fear of its return to Jerusalem (Yoma, iv, 4); nor was the feast of water pouring, or the torchlight dance in the Temple possible (Succah, iv, 9; v, 2–4), but the palm branches could still be brought to the synagogue (Succah, iii, 12), and the *lulab*, or bunch, carried with the citron. The messengers no longer bore witness to the new moon in Jerusalem (Rosh hash Shanah, i, 3), nor were beacons lighted to carry the news to Babylon (ii, 2), but probably the ram's-horns were blown at this feast (iii, 3), as they still are in Jerusalem, and as they were even in the fourth century A.D. The booths were made not only on or outside houses but even on board ship, or when travelling in a car (Succah, ii, 3). The fasting for rain, beginning in October and going on if needful till April (Taanith, i, 2–7) could still be observed, but no wood-offering could be brought to the Temple (Taanith, iv, 5).

The Levirate ceremony (Yebamoth) was strictly observed, as it still

[1] The Babylonians are said to have been so hungry after the fast as to eat the sacrifice raw (Menakhoth, xiii, 10).

is, but the administration of the Water of Jealousy (Sotah) seems to have fallen into disuse even while the Temple, where the rite was observed, was standing.[1] The wording of vows (Nedarim) was as precise as it is recorded to have been in the Gospel (Matt. xxiii, 16). The Nazarite, abstaining (either for life or for a stated time) from all impurity, from wine, and from shaving the head (Nezir, vi, 1), might still observe the ancient practices. But the power of the Sanhedrin to punish by stoning, strangling, burning, and beheading (Sanhedrin, vii) was taken away by the Romans (Sotah, viii, 12) and even scourging could not be inflicted (Macoth, i, 12). The Jews awaited the coming of Elias (Sotah, viii, 15), and that of the Messiah[2] with the resurrection of the pious (Sanhedrin, xi, 1 ; Sotah, viii, 15) and many questions were to remain unsettled till Elias should come (Edioth, viii, 7 ; Baba Metzia, ii, 8), but the ashes of the red heifer could no longer be prepared with water from Siloam, drawn from thence by boys seated on bulls, and said to have been born in the Temple and there kept to avoid impurity till the time arrived (Parah, iii, 2–6). These ashes might not be taken across water (ix, 5), and could only be prepared in the Temple, and the rite appears to have been observed under the Hasmoneans and down to about the Christian era (iii, 5). But the limit of a Sabbatical journey was still obligatory (Erubin), and the limits of unwalled towns defined by ropes (Erubin, i, 9), as they still are at Safed ;[3] while the Sabbatical year was certainly observed in Herod's time, and apparently in the second century A.D. (Shebiith, vi, 1). The Law as to trees not eaten of till the fourth year (Orlah) was less strict in Syria than in Palestine, and a law as to first fruits only held beyond Jordan (Bicurim, i, 2). The three boxes to receive the old shekels for Israel, Syria, and Babylon (Shekalim, iii, 4) could no longer be set out in the sanctuary, and the daily "continual" service (Tamid) was abolished, though the "Story of Creation" could be read in the synagogue (Taanith, iv, 2) as of old.

V.—*Language.*

The languages of everyday life were Aramaic and Greek, but that of the Mishnah is Hebrew. I have already given a list of Greek and Latin words from the Mishnah, but it requires to be considerably extended, and I here give the results of further study of the subject :—[4]

[1] It was abolished by Rabbi Johanan Ben Zacai about 70 A.D. (Sotah, ix, 9).

[2] The term Messiah was also applied to the High Priest on service (Horaioth, iii, 4), and the priest anointed for war (Sotah, viii, 1).

[3] Dr. Chaplin states that the limits are shown by wires at Jerusalem in the present day.

[4] *Quarterly Statement*, October, 1890.

Money	איסר	Ἀσσάριον	"mite"	Shebiith, vii, 4. Edioth, ii, 9; iv, 7. Kholin (end).
,,	בפונדיון	*Bipondion*	"shilling"	Shebiith, vii, 4.
,,	דרקון	Persian *daric*	"guinea"	Shekalim, i, 1–4.
,,	דינאר	*Denarius* Δηνάριον	"penny"	Kethubim, x, 2–4. Maaser Sheni, iv, 9. Baba Kama, i, 4.
,,	קולבון	Κόλλυβον	"discount"	Shekalim, i, 6.
Heathen words	אפרודיטי	Ἀφροδίτη	"Venus"	Becoroth, ix. Aboda Zara, iii, 5.
,,	אפיקורוס	*Epicureus*	"Epicurean"	Sanhedrin, xi, 1. Beracoth, ix, 5.
,,	מרקוליס	*Mercurius*	"Mercury"	Aboda Zara, iv, 1. Sanhedrin, vii, 6.
,,	פלוסופוס	Φιλόσοφος	"Philosopher"	Aboda Zara, iii, 5.
Law	אפוטרופוס	Ἐπίτροπος	"Prefect"	Baba Kama, iv, 7.
,,	קטיגור	Κατήγορος	"accuser"	Pirki Aboth, iv, 11.
,,	נימוס	Νόμος	"Law"	Gittin, vi.
,,	פרקליט	Παράκλητος	"advocate"	Pirki Aboth, iv, 11.
,,	פרוזבול	Προσβολή	"Defence"	Shebiith, x, 3. Ouketzim, iii, 10.
Building	אולם	*Aula*	"Court"	Menakhoth, xi, 7. Kelim, i, 9.
,,	בלן	*Balneator*	"bathman"	Shebiith, viii, 5.
,,	בסילקי	Βασιλική	"Basilica"	Aboda Zara, i, 7.
,,	בימה	Βῆμα	"Tribune"	Aboda Zara, i, 7.
,,	אכסדרה	Ἐξέδρα	"Porch"	Erubin, viii, 4. Middoth, i, 5. Oheloth, vi, 2.
,,	גנס	Νάνος	"dwarf pillar"	Middoth, iii, 5.
,,	פונדק	Πανδοκεῖον	"Inn"	Demai, iii, 4.
,,	סלון	Σωλήν	"gutter"	Mikvaoth, iv, 3.
,,	אסטדיא	*Stadium*	"city square"	Aboda Zara, i, 7.
,,	איצטבא	Στοά	"Cloister"	Niddah, ix, 3.
Vessels	אנפוריא	*Amphora*	"jar"	Baba Metzia, ii, 1.
,,	אסכלא	Ἐσχάρα	"pot"	Pesakhim, vii, 1.
,,	קד	Κάδος *Cadus*	"pail"	Baba Kama, iii, 1.
,,	קנון	Κανοῦν	"basket"	Kelim, xvi, 3.
,,	קומקום	*Cucuma*	"bottle"	Kelim, xiv, 1.
,,	לבס	*Lebes*	"vase"	Kelim, xiv, 1.
,,	מגס	Μάγις	"dish"	Kelim, xvi, 1.

Vessels	פילא	*Φιάλη*	"vial"	Sotah, ii, 4.
,,	פיטס	*Πίθος*	"pot"	Kelim, iii, 5.
,,	אסקוטלא	*Scutella*	"dish"	Moed Katon, iii.
Food	קרוסטומלין	*Χρυσόμηλον*	"apple"	Maaseroth, i, 3.
,,	אפיקומן	*Ἐπίκωμος*	"desert"	Pesakhim, x, 8.
,,	קוליוס	*Κολίας*	"small fish"	Sabbath, iii, 5. Macshirin, vi, 3.
,,	מלפפון	*Melopepo*	"melon"	Trumoth, ii, 6.
,,	אנומלין	*Οἰνόμελι*	"mead"	Sabbath, xx, 2.
,,	אורז	*Oryza*	"rice"	Shebiith, ii, 1.
,,	סיטן	*Σιτώνης*	"provisioner"	Demai, ii.
,,	זיתוס	*Ζύθος*	"beer"	Pesakhim, iii, 1.
Various	ירוקה	*Aurigo*	"water weed"	Sabbath, ii, 1.
,,	אנגריא	*Ἄγγαρος*	"a porter"	Baba Metzia.[1]
,,	ברסיא	*Βυρσεύς*	"a tanner"	Ketuboth, vii.
,,	קלמרין	*Calamaria*	"pen case"	Kelim, ii, 4.
,,	קמרון	*Καμάρα*	"oven"	Kelim, xvi, 1.
,,	קמטריא	*Κάμτρια*	"wardrobe"	Kelim, xvi, 1.
,,	קסדא	*Cassida*	"helmet"	Kelim, xi, 8.
,,	קמוליא	*Cimolia*	"an earth"	Sabbath, ix, 5. Zabim, ix, 6.
,,	קולן	*Κόλλα*	"paste"	Pesakhim, iii, 1.
,,	קרון	*Currus*	"oxcar"	Kelaim, viii, 4. Baba Bathra, v, 1.
,,	דלמטיקון	*Dalmaticum*	"dalmatic"	Kelaim, ix, 7.
,,	גמטריא	*Γεωμετρία*	"geometry"	Pirki Aboth, iii, 18.
,,	גפסס	*Γύψος*	"gypsum"	Kelim, x, 2.
,,	אליוסטן	*Ἡλίοστον*	"a kind of grape"	Menakhoth, viii, 6.
,,	קרדיקוס	*Καρδιακός*	"heart disease"	Gittin, vii.
,,	קטבוליא	*Καταβολη*	"a rug"	Kelim, xvi, 1. Kelim, xxvi, 5.
,,	קנטר	*Κέντρον*	"a spike"	Kelim, xiv, 3.
,,	קנבוס	*Καύναβις*	"hemp"	Kilaim, ii, 5.
,,	מלוגמא	*Μάλαγμα*	"a plaster"	Shebiith, viii.
,,	פרגול	*Περίγρα*	"compass"	Kelim, xxix.
,,	פולמוס	*Πόλεμος*	"war"	Parah, viii, 9.
,,	אסטרטיא	*Στρατεία*	"name list"	Kiddushin.[2]

[1] According to Buxtorff, col. 131.
[2] Buxtorff, col. 163.

Various	אסטרובלין	Στρόβιλος	"millstone"	Baba Bathra.[1]
,,	סרך	Συρικὸν	"Syricum" (red)	Kelim, xv, 2.
,,	אספלניון	Σπλήνιον	"a plaster"	Kelim, xxviii, 3.
,,	ספוג	Σπόγγος	"sponge"	Kelim, ix, 14.
,,	טבלא	*Tabula*	"tablet"	Erubin, v.
,,	טופס	Τύπος	"a type"	Gittin.[2]

These words are by themselves sufficient to show the age of the Mishnah and the communication between the Jews and the Greek and Roman population. It is clear that vessels and medicines, with various articles of food, were bought from Gentiles. The list is not perhaps exhaustive, and several doubtful words have been omitted; but out of about 70 words only about a fourth are Latin, and three fourths may be older than the Roman conquest. Some of the words are not Greek or Latin in origin, though received apparently from such sources. Among these are *Cucuma*, *Oryza*, and *Angaros*, with probably *Calamaria*, *Dalmaticum*, and *Cannabis*.

A good many of these words occur on the contemporary Greek texts of Syria, and some survive in the language of the peasantry, such as *Funduk* (فندق) "inn"; *Kumkum* (قمقم) "bottle"; *Roz* (رز) "rice"; *Kinnib* (قنب) "hemp"; *Asfinjah* (اسفنجة) "sponge"; *Tawala* (طاولة) "table," with others of Greek and Latin origin noted in my former paper.

In addition to Hebrew, Aramaic, Greek, and Latin, other dialects were spoken in Palestine, such as the Aramaic of the Palmyrene inscriptions and of Bashan, and the Sabean dialect of the Arab tribes from Yemen settling south of Damascus, and the Nabathean of Petra, of the Sinaitic Desert, and of Moab; to which Persian and Mongol dialects, and those of the Aryans of Asia Minor, might perhaps be added in Northern Syria. From the earliest historic age other dialects besides Hebrew have always been spoken in Palestine, but the traces of the Persian domination seem to have been very faint as compared with the Greek influence, and are mainly found, in 500 A.D., in the Hagadah or legendary lore of the Babylonian Talmud. The Phœnician dialect was no doubt still extant, and though we have no known Phœnician texts of the age, Phœnician personal names occur in Greek texts near Beirut. The Samaritan dialect was also distinct, and that of Galilee differed from the Hebrew of Jerusalem. In the Galilean Synagogue texts, and the tomb texts of Jerusalem, Jaffa, and Galilee, dating from the Christian era to the third century A.D., we find evidence both of the language, and of the characters used in writing by the Jews.

[1] Buxtorff, col. 162.

[2] Buxtorff, col. 904. These four words I have not verified in the Mishnah.

VI.—*Writing.*

The Roman capitals, and the Greek capitals gradually becoming uncial in the second and third centuries A.D., we find on the extant inscriptions; and the character used by the Jews was derived from the Aramaic, and was just changing into the "square" Hebrew of later times. The Phœnicians and Samaritans alone preserved, in later forms, the alphabet which had been used by Israel before the Captivity.[1] The Mishnah contains many notes as to writing, and as to books, some of which may be mentioned in order of occurrence.

On the Sabbath the scribe might not go out with his pen (Sabbath, i, 3) or write two letters of the alphabet (vii, 2). Writing in the dust, and mistakes in writing, such as led to errors in the lxx translation of the Scriptures, are noticed in the same tract (Sabbath, xii, 5). Bound books are also noticed (Pesakhim, iii, 1). The power of reading, or of expounding the Law, was sometimes not attained even by a High Priest (Yoma, i, 6); and Josephus speaks of the ignorance of one of the later holders of this dignity; but the Scriptures were read in the synagogues, all but certain chapters (Taanith, iv, 2; Megillah, iii, 10). The writing of Greek was allowed, though not approved by the stricter Rabbis (Megillah, i, 8), and according to Buxtorff notes in the Scriptures might only be written in Greek. Various ornamental inks, red and gold, were condemned (Megillah, ii, 2; Sabbath, i, 5; Kelim, xv, 6): the materials were tablets (probably of wax), papyrus, and skin; and gum was sometimes used with the ink (Sotah, ii, 4). The Scriptures were orally rendered in Aramaic (Megillah, iii, 6), Hebrew not being generally understood; and regular liturgies appear to have existed for synagogue use. Writing materials were carried in a case, probably of metal and including an inkstand, as is still usual in the East (Kelim, ii, 4). All books but that of Ezra were impure (Kelim, xv, 6) and foreign books were condemned, those who read them being classed with sorcerers as worthy of death (Sanhedrin, xi, 1). The Law was written, as it still is, on parchment, with broad margins, and mounted on a roller. It must be written in black ink, and this, with gum or vitriol black, rendered water unfit for purifications (Yadaim, i, 3; iii, 4). "All the Scriptures render the hands unclean" (Yadaim, iii, 5), including Solomon's Song and, according to some Rabbis, Ecclesiastes. So did the Aramaic passages in the text of Daniel and Ezra, if written in the sacred character; but Targums in the older character did not require that the hands should be washed after reading (Yadaim, iv, 4). This

[1] The changes in the letters will be best understood by the attached comparative table, which shows the difference between the alphabet of Jerusalem 700 B.C. and that of the Jerusalem tombs about 100 A.D. The Samaritan Alphabet, even in the sixth century A.D., remained nearest to the old Hebrew, and the Phœnician continued to preserve the earlier forms about 200 B.C. The Palmyrene of the third century A.D. differs little from the Hebrew of Jerusalem a century earlier, which is the *Ashuri* of the Talmud.

latter passage is important, not only as showing the difference of the two languages, but also as showing the existence of two scripts, one called Hebrew (עברית), the other *Ashuri* (אשורית) which is variously rendered "upright," "sacred," or "Assyrian." The old alphabet and the Aramaic language were profane : the Hebrew and the new alphabet, which came with Ezra from Babylon, were sacred.

VII.—*Music.*

Although the Jews of Europe have long been distinguished as musicians, there is no doubt that the music of the Temple, like all other Oriental music, was rude and monotonous. The instruments[1] used were wind (*Nehiloth*) and stringed (*Neginoth*) with various instruments for beating. The silver trumpet was accompanied by the *Shophar* or ram's horn, and a horn of the ibex with a gold mouthpiece (Rosh hash Shanah, iii, 3) proclaimed the new year. The *halil* or "pipe" no doubt resembled that still in use, and the *abub* was a reed pipe. The harp and lute (*nebel*) were also sacred instruments (Kelim, xv, 6), but the Levites' lute differed from that of the ordinary singer, in having no hole in the body of the instrument. *Marcuph* (מרכוף) or the "musical horse" (Kelim, xv, 6 ; xvi, 7) was a wooden instrument like a horse, and considered pure ; but *Niktemon* (נקתמון), with certain kinds of harp and timbrel, wer profane instruments (Kelim, xv, 6) : these instruments were carried in cases (xvi, 7). The cymbal was used in the Temple court (Succah, v, 4), at the feast of Tabernacles, with harps, lutes, and trumpets. A peculiar instrument (Tamid, iii, 8) was the *Magrupha* (מגרופה) which, according to some, was only the fire shovel of the altar, but according to others a gong.[2] That it made a loud noise is certain, and the word also means a "spoon." The musical instruments of the Mishnah are in short, with few exceptions, those of the Bible, to which the *Toph* or small drum still in use must be added.

VIII.—*Time.*

The Jewish year, like that of the early Greeks, of the Akkadians and Babylonians, was lunar ; with an intercalated month. The names of the months were not those used before the Captivity, which appear to have been still used by the Phœnicians in the Greek age, but those of the Assyrian Calendar, brought from the land of captivity. There were four "heads of the year" for various purposes of reckoning (Rosh hash Shanah,

[1] Greek names for musical instruments, *Κίθαρος Σαμβύκη Ψαλτήριον* and *Συμφονία*, are said to occur in the Book of Daniel (iii, 5, 29), but it is not certain that any of these words are of Greek origin. The second was of foreign origin, and all may have been derived from Persians or Medes.

[2] Dr. Chaplin, in writing to me, compares the modern *Nákús* used in Christian churches and monasteries in Palestine instead of a bell ; and says that the Magrupha is described as a curved and perforated piece of iron.

i, 1), but the new moon was fixed by actual observation, and not by a written calendar (Rosh hash Shanah, ii, 8). Sun dials were used for telling the time of day (Kelim, xii, 4, 5).

The Macedonian calendar was generally used by the Greeks in Palestine, as is clearly shown by many inscriptions; the calendar used by the natives of Palmyra was the same as that of the Arabs in the ninth century A.D., except the months which the latter called Tishri II and Kanun II; in Palmyra these were Kislul and Tebeth. The parallel calendars of the age may be given as below :—

English.	Jewish.	Phœnician.[1]	Greek.	Palmyrene.
April	Nisan	(Abib ?)	Ξανθικός	Nisan.
May	Iyar	(Zif ?)	Αρτεμίσιός	Iyar.
June	Sivan		Δαίσιός	Sivan.
July	Tammuz		Πάνημος	Tammuz.
August	Ab		Λῶος	Ab.
September	Elul	Phaloth	Γορπαῖος	Elul.
October	Tisri	Ethanim	Ὑπερβερεταῖος	Tisri.
November	Marchesvan	Bul	Δῖος	Kanoun.
December	Kisleu		Ἀπελλαῖος	Kislul.
January	Tebeth		Αὐδυναῖος	Tebeth.
February	Asbat		Περίτιος	Shebat.
March	Adar		Δύστρος	Adar.

In this table the names in the last three columns are taken from extant inscriptions. The Attic calendar was not used. The Palmyrene is identical with the Jewish, except in the case of Kanun, and was adopted later by the Arabs. The Phœnicians seem to have retained the old Hebrew calendar, used before the Captivity, but the information at present available is fragmentary.

The Jewish festivals being those of the Bible require no special notice.

IX.—*Women.*

Social duties form an important subject in the Mishnah. "Women, slaves, and children are exempt from reciting the 'Hear, O Israel,' and from phylacteries; but are bound to pray, to use the Mezuzah on the door post, and to bless after food" (Beracoth, iii, 3). The lighting of the Sabbath lamp and the dough offering (Numbers, xv, 20), were most important duties for wives (Sabbath, ii, 6). The dower for a maiden was £10 and for a widow £5 at least (Kethubim, i, 2; v, 1). The wife's duties included grinding flour, making bread, washing, cooking, nursing, making the bed, and spinning: if she had one servant she need not grind, or make bread, or wash; if two she need not cook or nurse; if three she need

[1] The Phœnician months included Zebakh-Shamash, Merpha, and Carar, but it is not known in what order.

not make the bed or spin ; and if four "she sits on a chair." But Rabbi Eleazar said that she ought to spin if she had an hundred maids, because evil comes of being idle (Kethubim, v, 5).

The husband was bound to supply a minimum of corn for the wife's use, with vegetables and oil and dried figs, and also at least a bed and a mat. He must also give her a head veil, a girdle, and shoes, from feast day to feast day, and £2 10*s.* at least for clothes in the year. He must give her the money necessary for the house, and always eat with her when possible (Kethubim, v, 8, 9). If she married a tanner and found she could not endure the smell of tanning it was considered a fair reason for divorce (vii, 10). A man might have four wives at once, like Jacob, if he could support them (x, 5). A king was allowed eighteen wives (Sanhedrin, ii, 2). The vows of wives might be remitted in certain cases by their husbands (Nedarim, x). Though drinking is not a Jewish vice, it seems that cases were not unknown of women becoming drunk (Nezir, ii, 3), but women as well as men might become Nazerites, abstaining for a time, or for life, from wine.

The only causes for divorce, according to the stricter school of Shammai, were misconduct and barrenness ; but Hillel is said to have allowed a man to divorce his wife if she spoilt his dinner, or if he considered some other woman prettier (Gittin, ix, 10). The ceremony was, however, only legal when a *get*, or written document, was properly given. Men were not allowed to be alone with any women but their wives (Kidushin, iv, 14), and the pious were advised not to talk much with women (Pirki Aboth, i, 5). The private property of wives could not be taken by their husbands (Baba Bathra, iii, 3). The duty of the Levirate was strictly enforced.

The women had a gallery in the Temple, at the back of the court called "Court of the Women," the men occupying the floor, and they brought their offerings as far as the Gate Nicanor, leading into the Priests' Court. They also had a gallery at the end of the synagogue furthest from the ark containing the roll of the Law.

The wedding ceremonies of the Jews are not described in the Talmud, but were no doubt much the same as those now in use ; for in the Gemara (T. B. Tract Calah) there is a mention of the cup of wine which is dashed down during the ceremony by the bridegroom. The bride appears to have worn a silk veil (Kethuboth, ii, 1). The dance of maidens (Taanith, iv, 8) was accompanied by a song in which they exhorted the young men to choose a wife for her piety, and not for beauty. "All the daughters of Jerusalem walked and danced in the vineyards. And what said they? Look, O young men, and see whom you choose ; look not for beauty but for family. 'Favour is deceitful, and beauty is vain, but she who fears the Lord she shall be praised' ; and it is said, 'Give her the fruit of her hands, and let her own works praise her in the gate.'"

X.—*Dress.*

The dress of a Jew might not be of mixed material, and garments which entailed work to put on might not be worn abroad on the Sabbath. Women consequently might not go out with a gold crown representing Jerusalem—an adornment often mentioned (Sabbath, vi, 1; Edioth, ii, 7; Kelim, x, 2). The small girls wore plaited hair, and splinters in their ears to prepare for earrings. The Jewesses from Arabia wore veils, and a peculiar cloak distinguished those of Media (Sabbath, vi, 6). From the same passage we learn that the Jews used wooden legs and crutches, with various amulets (Sabbath, vi, 8, 9). The women also painted the eyes with *Kohl* (viii, 3). The sword, bow, shield,[1] sling and lance were forbidden on the Sabbath. Anklets were worn and false hair and false teeth (Sabbath, vi, 4, 5); laces and fillets, necklaces, nose-rings, seal-rings, sandals, mail coats, greaves, and helmets, scent boxes and musk bottles, are noticed in the same passage (Sabbath, vi, 1, 2, 3).

In another tract occur several notices of dress (Kelim, xi, 8, xxiii, 2, xxvi, 1, xxviii, 5) and of arms, such as the helmet, lance, shield, and breastplate, with women's ornaments, the fibula, earrings, rings, nose-ring, chains, gems, pearls, and glass (apparently false jewels). The people of Ascalon wore a peculiar belt, and the Jewish girls wore their hair in nets. Sandals or overshoes for muddy weather, and a peculiar sandal made at Latakia, are noticed, with women's caps and Arab veils. Smelling bottles seem to have been much used (Kethubim, vi, 4) as well as signet-rings, earrings, &c. (Sotah, i, 6; Nedarim, iv, 1). Clothing included sheepskins (Nedarim, vii, 3) and woollen stuff and Galilean linen (Baba Kama, x, 9). Coral (*almug*) was worn in rings (Kelim, xiii, 6), and amulets are said to have contained either writings or magic roots (Mikvaoth, x, 2). The wearing of amulets was an universal custom, as it still is in the East, and in a great part of Europe, among all nations.

XI.—*Food.*

Regulations as to food were founded on the Law, and all meat required to be lawfully killed. Many dishes are noticed in the Mishnah, some of which are still eaten in Palestine. The beans of the locust tree were steeped in wine (Shebiith, vii, 7), and mead and apple wine (Sabbath, xx, 2; Trumoth, xi, 2) are noticed, with an acid of winter grapes (Nedarim, vi, 8); dried figs in cakes and date jam are noticed (Trumoth, ii, 4, xi, 2) with palm honey (Nedarim, vi, 8), and other articles of food occur in the same passage last quoted. Salt fish (Sabbath, iii, 5) and a small fish in bottles from Spain are mentioned (Niddah, vi, 3; Macsherin, vi, 3). Greek hyssop was eaten as medicine (Sabbath, xiv, 3) with other

[1] The Arab round shield (Kelim, xxiv, 1) was probably of leather, with a solid boss, as still found in Upper Egypt.

herbs, including shepherd's purse. Honey and pepper occur in the same connection, and salt fish wrapped in paper are noticed (Yom Tob, iv, 5); finally, cheese is often noticed, as well as milk, and the tunny fish and herring, with assafœtida (Abodah Zara, ii, 5) and crushed beans (Taharoth, iii, 1). Olives were pickled in salt (Maaseroth, iv, 3), and corn was eaten in the fields (Maaseroth, iv, 5). Egyptian beer (Pesakhim, iii, 1), beer from Media,[1] and various wines are noted with other eatables, including flesh, game, poultry, eggs, fruits, vegetables, and fish, as will be further noted in speaking of the fauna and flora of the country.

XII.—*Buildings and Tombs.*

In this connection a few words must be said as to the Jewish cubit; for the Talmud gives us the only information on the subject, as annotated by Maimonides. There is no evidence that the Egyptian cubit was ever used by the Jews, and all attempts to deduce a measurement from tombs I have found, after measuring several hundreds of all ages, and in all parts of the country, to fail utterly, on account of the irregularity of their dimensions and the absence of right angles. From measurements of the Siloam tunnel, which is stated to have been 1,200 cubits long, we should obtain a cubit of about 17 inches; but in the times of which we now treat there was a cubit for measuring buildings of 48 barleycorns or 16 inches (three grains of Palestine barley measuring exactly one inch as found by repeated experiment), and a smaller cubit of 15 inches for vessels (Kelim, xvii, 9).

The measurements of the Temple stones, and the breadth of the pilasters which I found in the north-western corner of the Haram, together with their distance apart, and the measurements of the Galilean synagogues, all agree with the view that from the time of Christ to the second century A.D. the Jewish building cubit was 16 inches. Measurements in any other unit will, I believe, only apply to Greek or Byzantine work, and not to buildings which are certainly of Jewish origin. The measurement of the contents of eggs, as compared with the Jewish cubic measure, leads to the same result (*see* "Conder's Handbook to Bible," p. 57). The measurements of carefully-cut masonry and of well-built structures are evidently more reliable than those of irregularly hewn tombs. The Mishnah (Baba Bathra, vi, 8) gives model dimensions for tombs, and these I tried to apply in Palestine to the innumerable tombs which I measured, but after keeping a register for several years I found that no result could be obtained; whereas the Temple masonry and the synagogues gave a definite unit, which agreed with the statements of the Mishnah and of Maimonides.

Among the building materials noticed in the Mishnah we find wood and stone; there is also reference to chalk, gypsum, pitch, clay, and

[1] In the same passage is noticed the *Cuthac*, כותך, of Babylon, a sauce of bread and milk (Pesakhim, iii, 1).

bitumen (Kelim, x, 2). The full account of the Temple which is our best guide in study of the subject (Middoth) need not here be mentioned, but it should be noticed that it had two veils woven annually by women (Shekalim, viii, 4).[1] Private houses had flat roofs on which booths were erected in summer, as is still the practice in Galilee (Shebiith, iii, 7), and some houses had porches (Oheloth, vi, 2), they probably contained little furniture beyond beds and mats. Two kind of beds are noticed (Nedarim, vii, 5) and a folding table. The shops and inns are also frequently mentioned, as well as tanneries, and the glassmakers' manufactories. The purity of the oven was important legally.[2] The roofs were of cement (Moed Katon, i, 10), and rolled with rollers, as is still usual. Hollows under buildings (Oheloth, iii, 7) prevented contamination by some corpse in a "tomb of the depth," or ancient unknown sepulchre below.

What the synagogues were like we know from remains of those built in the second century as described more fully in "Syrian Stone Lore." They contained arks for the rolls of the law (Taanith, ii, 1 ; Nedarim, iv, 1), and the Jews were occasionally obliged to sell a synagogue (Megillah, iii, 2) stipulating that it should not be used for disgraceful purposes. The word for synagogue (כניסה) is that now used for a "church" in Palestine. The synagogue liturgy is noticed (Taanith, iv, 3) on the days of fast.

The fear of impurity from the dead was a most important social feature ; but the hair, nails, and bones did not defile (Oheloth, iii, 3), and, consequently, the bones of a father or a mother might be gathered (Moed Katon, i, 5) and transported.[3] This accounts for the Jewish bone-boxes found on Olivet ; and Benjamin, of Tudela, notices such boxes at Hebron in the twelfth century. The cemetery or "house of tombs" (Taharoth, iii, 7) must be placed at least 40 cubits outside a city, and it would seem that lilies were here grown, as they are still planted (the purple iris) in Moslem cemeteries (Baba Bathra, ii, 9 ; Parah, iii. 2). The only tombs known inside Jerusalem were those of the Kings (Tosiphta Baba Bathra, i) and of the prophetess Huldah, which may, I believe, be recognised in the so-called "Tomb of Nicodemus" in the Church of the Holy Sepulchre, while the Sepulchre itself may be conjectured to be that called of Huldah in the Mishnah. The tombs of the first and second centuries at Jerusalem, which are certainly Jewish, are all at some distance from the walls.

[1] The Jews believed that the Ark was hidden under the Temple court by the chamber of wood logs (Shekalim, vi, 1; Middoth, ii, 5), on the north-east side of the court of the women.

[2] Various kinds of ovens are noticed (Menakhoth, v, 9), including the *cuphah* (כופה), or baking vessel; with (רעפים) hot stones placed in an oven ; and the Arab oven (יורדת הערביים), a hole in the ground lined with mud.

[3] Palms were carried by women at funerals (Moed Katon, ii, 8), and the palm was a funeral emblem of the Early Christians in Palestine and at Rome. Palms are still carried before the bier at Moslem funerals in Palestine.

The sepulchres were whitewashed once a year in March (Shekalim, i, 1); the form of the tomb depended on the rock in which it was cut (Baba Bathra, vi, 8), but two models are suggested in this passage. The first was a chamber four cubits broad, by six from the door to the back, having three *kokin* (כוכין) on each side and two at the back. The second was six cubits by eight having a court in front, measuring six cubits by six. It had 13 *kokin*, four each side, three at the back, and one each side of the door. Malefactors were buried in two pits near the "House of Stoning" (Sanhedrin, vi, 5).

XIII.—*Agriculture.*

The country was tilled by the Jews, and contained vineyards, olive-yards, corn-fields, vegetable gardens, fruit orchards, and other plantations. The regulations of the seventh year were only strictly applied to the Holy Land, and the same refers to the trees not plucked till the fourth year. The corner of the field and the gleanings were left to the Levite or the poor, as directed in the Law. The fields in the mountain district had stone terraces as at the present time (Shebiith, iii, 8). The vines were of two kinds (Menakhoth, viii, 6), one on poles, the other growing on the ground. The grapes were trodden in presses (Shebiith, viii, 6; Sabbath, i, 9), and the olives crushed in stone vats. Ruined remains of both are numerous. The corn was stacked in heaps and threshed on the threshing floor (Sanhedrin, iv, 3; Maaser Sheni, iv, 5) exactly as it now is. Vines were planted in quincunx order (Kilaim, iv, 5). Manure was used in the fields (Shebiith, ii, 1), and was sometimes obtained from blood of sacrifices (Yoma, v, 6). Tares of various kinds are noticed with the wheat, barley, spelt, and beans (Kilaim, i, 1). The irrigation of trees is also noticed (Moed Katon, i, 3). Charcoal was made for warming (Yom Tob, iv, 4), and wood chopped for the fire (Baba Kama, iii, 7). Ox carts (Shebiith, v, 6; Kilaim, viii, 4) and a cart like a chair, perhaps the threshing wain (Kelim, xxiv, 2) were drawn by oxen, and mules were apparently not used (Kilaim, viii, 4; Baba Bathra, vi, 1). It is certain that many fruits were foreign to Palestine, though grown in its plains, including rice, citrons, and perhaps the Egyptian bean, Persian fig, and Cilician bean, with the Greek and Egyptian cucumber, the melopepo and crustomima, and the peach and quince. The strongest wine came from Bethlaban and Bethrima, on the borders of Samaria (Menakhoth, viii, 6), and Sharon wine is also noticed (Niddah, ii, 7). The finest oil was from Tekoa, south of Bethlehem, and the next best from Ragaba, in Gilead (Menakhoth, viii, 3). The fields had thorn hedges as they still have in the plains (Baba Kama, iii, 2) and the *tibn* or chopped straw is noticed with straw proper (Baba Kama, iii, 2)

XIV.—*Fauna and Flora.*

The common animals of the country are often noticed in the Mishnah, including oxen, sheep, goats, camels, asses, and mules, with the gazelle (צבי) as already noticed. Among wild beasts we find the wolf, lion, bear, leopard (נמר, Arab نمر), and the small panther, *pardulus* (ברדלס), which some render basilisk (Baba Kama, i, 4); they were all hunted apparently in Palestine (Sanhedrin, i, 4) which, if we could be certain of locality, would make the survival of the lion very late. The *pardulus* was perhaps a large wild cat, still found in wild districts. The wolf, bear, and leopard are still to be found.

The pig and dog were unclean (Baba Kama, vii, 7) with the wild boar, which is still numerous (Kholin, ix, 2). A wild ox (שור הבר or שור המדבר) is also noticed (Kilaim, viii, 6; Baba Kama, iv, 7), but whether this was the *Reem* (A. V. unicorn) hunted by Assyrians in the seventh century B.C., or the bubale or bovine antilope[1] is not clear. The latter is the *Bakr el Wahash* or "wild cow" of modern Arabs. Another doubtful animal was the *Coi*, which was a wild sheep (Bicurim, ii, 8; Nezir, v, 7; Kholin, vi, 1). It was doubtful whether the *Coi* (כוי) was cattle (בהמה) or game (חיה). It is to be noted that *Coi* is an ancient Turkish word for a "sheep," and that wild sheep are hunted in Cyprus. Probably they were found in Northern Syria at the time of which we treat. Tame sheep it may also be noted wore bells, as they still do (Nezir, vi, 2).

Another wild animal was the "sea dog," which was amphibious and came at times on land (כלב המים, Kelim, xvii, 13), but whether in Palestine or elsewhere is not stated. There can be little doubt that the seal is intended, which would be familiar to the Jews in the Black Sea and in the Caspian, and which is occasionally found off the Syrian coast, as has been noted in the *Quarterly Statement*, Palestine Exploration Fund.[2]

The Lybian ass like a camel (Kilaim, viii, 4)) was apparently only a large breed of ass from Egypt. The mole rat (Middoth, i, 3)[3] and the

[1] The "Cambridge Companion to the Bible," 1893, asserts that the *Yahmur* is the Bubale, which is an error. The *Yahmur* is the roebuck, as I ascertained in 1872. The Authorised Version (Deut., xiv, 5, 1 Kings, iv, 23) renders the word "fallow deer," but the Revised Version has adopted the true meaning in consequence of the note on the subject which I submitted to the revisers. This is an instance in which a new discovery has still not found its place in handbooks supposed to be well up to date, even after having been published for some 15 years.

[2] See *Quarterly Statement*, April, 1888, p. 106. The seal is still called *Kelb el Bahr*, "the sea dog." A mother and calf were caught in nets at Surafend, south of Haifa.

[3] The חלד is often translated "mole," but the term is now applied to the *Khuld* or *Spalax Typhlus*, "the mole rat." The mole is called אישה

mole which was blind (Kelim, xxvi, 6) are noticed, with the frog (Taharoth, v, 1) and various snakes, including the basilisk[1] (Baba Metzia, vii, 7). There are few allusions to birds, other than cocks, and pigeons, and doves (Baba Kama, vii, 7),[2] both wild and tame; the fish, tunny, herring, and Spanish *Colis* have been already mentioned. All reptiles were unclean[3] (Kelim, iv, v, &c.), and centipedes as well (Mikvaoth, v, 3). There remain only to be noticed bees, which were kept in hives (Shebiith, x, 7; Ouketzin, iii, 10) and also found producing wild honey (Macshirin, vi, 4). The hare and the "coney" (שפן) are noticed (Ouketzin, iii, 3) as mentioned in Scripture. The latter is the Arab *Wabr* or *Thofan* which still inhabits the rocks near the Dead Sea. It is not a rabbit or hare at all, but belongs to quite another genus. The *Shamir*[4] or mythical worm that cut the stones for the temple was the size of a grain of corn (Pirki Aboth, v, 6; Sotah, viii, 12), and some suppose the diamond to be intended, as indeed the name would seem to imply.

Of the vegetable productions of Palestine, fruits, trees, shrubs, grains, and plants, there are many notices in the Mishnah, though some of these products bear names of doubtful meaning. As regards vineyards something has been said, and it need only be added that *Helioston* refers to grapes prematurely ripened by artificial means under the Sun (Menakhoth, viii, 6), such being considered unfit for consecrated wine. In the same tract (Menakhoth, viii, 3) we read of *Anphikinon* (אנפיקינון), a purgative oil of bitter taste, made from unripe olives. The best oil came from the ripe olives, beaten from the trees and allowed to ooze; the second quality was beaten on the roofs, and apparently squeezed in the stone mill; the third quality was stored till the olives were rotten, dried on the roofs, and beaten, and put in a basket (Menakhoth, viii, 3, 4). The best was used for the golden seven-branched lamp, and the second for the *Menakhoth* or "meat (bread) offerings." Other oils were known to the Jews, including sesame oil, nut oil, radish oil, fish oil, that from colocynth or wild cucumber, and naphthah or mineral oil, as well as castor oil (קיקי Κίκι) all of which were unfit for sacred purposes (Sabbath, ii, 1, 2). The olives are still beaten from the trees in Palestine, and the castor oil plant grows to a tree near Jericho. Mineral oil is now much used by the Jews for lighting.

Among trees the principal ones noticed are the olive and the fig, but many wild kinds are also mentioned. The Persian fig (Shebiith, v, 1) was a foreign tree, but the locust tree or carob (Shebiith, vii, 7; Baba Bathra, ii, 9; Edioth, iv, 7) was the same tree still common in Palestine

in the Talmud, and mentioned with the Jerboa (עכבר) in the Gemara (T. B. Moed Katon, 6*b*). It was caught in nets, and was blind.

[1] Otherwise the small panther.

[2] The turtle-doves were presented in nests (Maaser Sheni, i, 7; Kenim, iii, 6).

[3] As to locusts, *see* Kholin, iii, 7.

[4] The celebrated story of the Shamir worm is found in T. B. Gittin, 68.

(خروب חרוב), of which the pods are edible. The sycamore fig (Baba Bathra, ii, 9; Trumoth, xi, 4) is still to be found in the plains, but the apple (Trumoth, xi, 4) is less common. The mulberry, pomegranate, date palm, peach, quince, and citron occur among fruit trees (Maaseroth, i, 2) with the walnut, almond, and *Sorba* (עזרין) which appears, according to the commentators, to be the Arabic *Z'arûr* (زعرور), a kind of hawthorn, of which I have eaten the haws on Carmel. The chestnut is not a common tree now (קטף, Shebiith, vii, 6) though planted on Lebanon, but the oak and terebinth are plentiful (Shebiith, vii, 5). Willows are noticed at Kolonia below Jerusalem (Succah, iii, 3; iv, 5) and cedar wood, with ash, cypress, and fig wood for burning (Yoma, iii, 8). The altar fire was fed with fig-tree wood, nut, and wood of the "oil tree," not with olive wood or vines (Tamid, ii, 3). The *lulab* bunch consisted of palm, myrtle, and willow, and a citron was carried with it (Succah, iii, 4). The palm branches were laid on the roof of the Temple Court, or carried into the synagogue (Succah, iii, 12, 13): the willows were put in gold vases (Succah, iv, 6); and the children at this same feast of Tabernacles strewed palm branches and ate their citrons (Succah, iii, 7).

Another tree (אשכרוע) is sometimes rendered "elm," but appears to have been a kind of pine or cedar, of which pure vessels were made (Kelim, xii, 8). There is a species of fir which grows wild in the Gilead woods (*Pinus Carica*), but the Aleppo pine (*Pinus Halepensis*) of the Lebanon now bears a foreign name, viz., *sinobar* (صنوبر), which is apparently the זנוביל (Buxtorff, 679), Κιννάβαρις, otherwise צנובר and Σιγγεβερις (T. B. Pesakhim, 42*b*), and though believed in the fourth and fifth centuries to have been the tree of which Solomon built the temple, it is not impossibly a stranger to Palestine, though now plentiful in Lebanon.

By the "oil tree" may perhaps be understood the oleaster or wild olive (עץ שמן, Tamid, ii, 3), though Bartenora says "pine" or "balsam."[1] It was one of the woods for the altar fire. Finally, the *og* (אוג) is believed to have been the sumach (Kelim, xxvi, 3). It had a red fruit, fit for eating and for dyeing skins.

Among shrubs the most famous is the hyssop. There can be little doubt that the origany or wild marjoram is the plant intended, as has always been traditionally supposed. The caper is quite out of the question, nor does its Arab name *Asâf* bear any relation to the Hebrew word for hyssop (אזוב, *ezob*), which the Greeks seem to have borrowed as ὕσσωπος. Maimonides says that hyssop was صعتر, which is a kind of marjoram (on Maaseroth, iii, 9), and the plant called *Miriamîyeh* in Palestine (as Dr. Chaplin pointed out to me) is not only of this family, but grows from ruined walls, and is used for purposes of disinfection.

[1] The balsam בשם is noticed with cypress rose and chestnut (Shebiith, vii, 6).

There are several kinds of salvias, origanies, and satureias in Palestine, remarkable for their grey thick leaves, and to one of these growing above the Jordan valley the name *'Adhbeh* (عذبة) is given by the Arabs, which may be a corruption of *ezob*. There were several kinds of hyssop, such as Greek, coloured, Roman, or desert hyssop (Negaim, xiv, 6; Parah, xi, 7), but only one kind was sacred, of which the seeds are noticed (תמרות) in the latter passage, with the sprouts or stalks. Three species of origany or hyssop are noticed (Ouketzin, ii, 2) as eaten, and Greek hyssop (Sabbath, xiv, 3), with another kind of marjoram, as medicine. Greek hyssop is believed by botanists to have been a Satureia, of the same family with the mint and the marjoram; and the Greek word is used in the New Testament (Hebrews, ix, 19) as equivalent to the Hebrew hyssop. Short hyssop was tied into a bunch (Parah, xii, 1) for sprinkling.

The crops grown in Palestine have been noted, and included wheat, barley, rye (or spelt), and probably oats (שיפון, *see* Kilaim, i, 1), with sesame and millet. In the same chapter we find noticed beans, peas, French beans, white beans, Egyptian beans, chick peas, eshalots, Greek pumpkins, gourds, cucumbers, cardamums, mustard, rape, carrots or radishes, hemp, indigo, fenugrec, flax, wild crocus; and tares, jackal-spike and wild corn, growing in good corn. In the next tract of the Mishnah (Shebiith, ii) are noticed cucumbers and gourds, rice, millet, poppies, Egyptian beans, and onions, with the *luf* (v, i) either an eshalot or a pumpkin; and (vii, 1) mint, succory, cresses, leeks, milk-wort (נץ חלב), thistles or thorns of some kind (דרדר), indigo, madder (which is now eaten), scolopendrium, wormwood, and other plants with doubtful names. Blackberries are also noticed (אטדין, Shebiith, vii, 5) according to Maimonides, and among flowers the rose (vii, 6); also wild asparagus, coriander in the mountains, rocket in the desert, and apparently cabbage (ix, 1) with rue and other plants. There were two kinds of melon, the melopepo and the water melon (Trumoth, ii, 6; iii, 1). In another passage we read of rocket, nasturtium, carrots, garlic, and onions, and Cilician pounded beans, Egyptian lentils, and another kind of lentil (Maaseroth, iv, 5; v, 4) with (בריש) a word variously explained as leeks or as cresses. The ladanum (לוטם, Shebiith, vii, 6), which is rendered "myrrh" in the Bible, was the gum cistus, which is common in Palestine (Gen., xxxvii, 25), and the word survives in the Arabic *ladan* (لدن). The Cilician lentils (קלקי) and Egyptian lentils are again noticed (Negaim, vi, i, and Kelim, xvii, 8). Bread was made of wheat, barley, and rye or spelt (Shebuoth, iv, 2), and in another enumeration we find garlic, leeks, mint, rue, lettuce, carrot, rape, onions, cabbage, beetroot, cucumbers, pears, quince, and hawthorn, artichokes, chick peas, cistus, cinnamon, and crocus (Ouketzin, i, 2, to iii, 3). The general result of this inquiry is to show that both the fauna and flora of the country were the same as at the present day, as were also the seasons and

climate. All the plants and trees mentioned grow and are cultivated still, and it is only the area of cultivation, and in some parts of woods and forests, that has diminished. Yet Palestine, which was fully cultivated in the twelfth and thirteenth centuries A.D., is regarded by many as a stony desert without crops, trees, or flowers.

XV.—*Geography.*

The Talmudic Geography has been studied so fully by Dr. Neubauer that little remains to be said on the subject; but the greater number of places mentioned by him are noticed in Jewish writings of the fourth and later centuries A.D. There is not much of geographical interest in the Mishnah, but a few words may be devoted to its foreign and its home geography.

Among the foreign countries that we find noticed are Egypt, especially Alexandria,[1] whence ships came to Palestine (Oheloth, viii, 3), Greece (Gittin, viii), and Italy (Sanhedrin, viii, 1), whence wine was brought, with Rome as visited by the Jews (Aboda Zara, iv, 7). Further East there are frequent references to Babylonia, and to Media, with the Chaldean cities of Nehardea, Tel Arza, and Beth Dely (Yebamoth, xvi, 7). The most westerly country is Spain (Baba Bathra, iii, 2), whence the small fish in bottles were brought. These names bear witness to a trade which extended throughout the Mediterranean, and eastwards to the Tigris and the Caspian, while communication with India was also established (Yoma, iii, 7), as it is well known to have been, through the accounts of Greek and Roman writers.

The divisions of the native land of the Jews included—(1) Judea, of which the southern border was near Rekem or Petra and Elath, and the northern (Menakhoth, viii, 6) near Beth Rima, Beth Laban, and Antipatris, which were on the Samaritan border; (2) Samaria, which included Caphar Outheni (*Kefr Adhan*), south of Carmel, with Cæsarea and Bethshean; (3) Perea or Gilead; (4) Galilee; (5) Syria, including Phœnicia. Special information as to the districts into which Judea and Galilee were divided is given in two passages which require notice. In the first we read that the Land of Israel extended to Chezib (*Ez Zib*), north of Accho (Shebiith, vi, 1); and the region beyond, to Amanus and the Euphrates, was not cultivated by Jews during the seventh year, though the fruits cultivated there by others might be eaten—a law which existed already in the time of Herod the Great (15 Ant., ix, 2).[2] This region is called Syria (Shebiith, vi, 2–6).

[1] Pelusiac robes of Egyptian linen are noticed (Yoma, iii, 7). The temple of Onias, in Egypt, is also noticed (Menakhoth, xiii, 11). Caphutkia (Kethubim, xiii, 11) is said by Neubauer to be Cappadocia. The early commentators make it Caphtor in Egypt.

[2] The year of the famine, 23 B.C., was a Sabbatic year, when Palestine itself

In the second geographical passage we find Galilee divided into three parts (Shebiith, ix, 2), namely, Upper Galilee, Lower Galilee, and the Valley. The first was the region above Caphar Hananiah (*Kefr 'Anân*), the second was south of this limit, the third was the country of Tiberias on the shores of the Lake. Judea was also, according to this passage, divided into the Mountain, the Shephelah, and the Valley. The Shephelah included Lydda and the hills to the south. Bethhoron was the limit of the "King's Mountain," or Jerusalem range. Perea was also apparently divided into mountain, hill, and valley, though the limits are not stated.

It will be convenient to notice the places mentioned in Syria and Palestine in alphabetic order, and the majority are either well known or have been identified by aid of the Survey, though a few are doubtful.

Accho was in the Holy Land, yet contained a statue of Aphrodite in its bath (Abodah Zara, iii, 5). It was the last city in Palestine, and it was doubtful if tombs to its east were pure (Oheloth, xviii, 9), being close to the frontiers (*see* Nedarim, iii, 5 ; Gittin, i, 1 ; vii, 7).

Ahab's Well (Parah, viii, 10) was impure, being in Samaria. It is perhaps the "Fountain in Jezreel" (1 Sam., xxix, 1), and may be the great spring 'Ain Jalûd below that city.

Akrabah was a day's journey north of Jerusalem (Maaser Sheni, v, 2), and the limit of the "square vineyard," so that it appears to have been on the Samaritan border—the present *'Akrabeh*.

Amanus was the northern Lebanon (Shebiith, vi, 1).

Antipatris was also on the Samaritan border (Gittin, vii, 7), but on the Judean side of the line—now *Ras el 'Ain*.

Ascalon appears to have been regarded as the south-western frontier (Gittin, i, 1) ; the belts and the crooks of the Ascalon people are noticed (Kelim, xiii, 7 ; xxiii, 2).

Bether (Taanith, iv, 6) was the famous city where Barcochebas and Rabbi Akiba resisted Hadrian. It is said to have fallen on the 9th of Ab. There is no practical doubt that the site is the present *Bittîr*, south-west of Jerusalem. It is mentioned with Tekoa (Khalah, iv, 10).[1]

could not be cultivated. Herod caused seed to be sent to Syria and a large number of persons to reap the harvest there.

[1] *Bether*, says Dr. Neubauer, is probably *Bitri*, where David took refuge (T. B. Sanhedrin, 95*a*). It was the seat of the Sanhedrin (17*b*). It was 40 miles from the sea (T. Jer. Taanith, iv, 8). It was near Jerusalem (Eusebius, H. E., iv, 2). It is therefore impossible that it could be the Betarus, in the plain of Sharon, south of Cæsarea ; nor could it be in Galilee, as others have argued on insufficient grounds. The fugitives from Bether are said (Midrash *Ekha*, ii, 2) to have been caught at Hamthan (Emmaus), Beth Likitia (*Beit Likia*) and Bethel (*Beitîn*), which points to a position in Judea. *Bittîr* is certainly the site of an ancient stronghold (Memoirs, iii, p. 20) and the ruin near it is called "Ruin of the Jews." The identification of Bether is due to Dr. Williams (Holy City, ii, p. 210). Dr. Robinson was not in favour of Dr. Williams's views as a rule, but all he can say against this identification is the weak argument that Bether may be Bethel. In "Murray's Handbook"

Beth Kerem, from the valley of which the stones for the altar were taken (Middoth, iii, 4), was probably the Beth-ha-Kerem of the Bible (Neh. iii, 14 ; Jer. vi, 1) which I believe to have been the present *'Ain Kârim* (*see* Niddah, ii, 7) ; it was a place with a good supply of water in the valley, which suits the identification.

Beth Horon, now *Beit 'Ûr*, was at the edge of the Jerusalem Hills (Shebiith, ix, 2).

Beth Laban, a place in the mountains with vineyards, appears to have been the ancient Lebonah on the road from Jerusalem to Shechem (Menakhoth, viii, 6).

Bethlehem of Judea (Kelim, ii, 2).

Bethnamar, beyond Jordan (Peah, iv, 5), may be *Nimrîn*, east of Jordan.

Beth Rima, mentioned as in the mountains and possessing vineyards, was the present *Beit Rima*, west of Lebonah (*Lubben*), and on the south side of the border valley of the Samaritan frontier, which valley also runs north of Lubben (Menakhoth, viii, 6).

Bethphage, near Jerusalem (Menakhoth, xi, 2), is an uncertain site on the Mount of Olives.

Bethshean (Abodah Zara, i, 4) was a city of idolaters—probably on account of the temple and theatre still extant, and was reckoned sometimes as within Samaria.

Beth Uniki (בית אוניקי) was also an idolatrous city (Abodah Zara, ii, 4), of which the locality is not indicated. It is not certain that the present text is correct, or that the town was in Palestine.

Bedan, in Samaria (Kelim, xvii, 5) famous for pomegranates (Orlah, iii, 7), is probably the present village *Bedyeh*.

Birath ha Peli (Edioth, vii, 3) was a place with water, perhaps now *Fûleh* in Lower Galilee.

Cæsarea. Both towns of this name seem to be mentioned in the Mishnah, as the "Eastern" and "Western" Cæsarea. The tombs in their vicinity were impure ; for the first—Paneas—was on the boundary of the Holy Land, and the second, on the sea-coast, was in Samaria (Oheloth, xviii, 9).[1] There could be no tombs west of the Western Cæsarea, since it is situated on the shore.

Caphar Aziz (Kilaim, vi, 4) is probably the ruined town of *'Aziz*, south of Hebron.

occurs the statement that a son of Barcochebas, named Simon, had possession of *'Athlit* in 130 A.D. I know nothing to show that such a person existed, nor is 'Athlit mentioned in any ancient literature. Barcochebas was killed at Bether in 135 A.D. ; some suppose that his name was Simon. 'Athlit was a Templar fortress, built in 1191 A.D.

[1] The words are מזרח קורין ומערב קורין קבורות ומזרח עכו היה ספק.

The reference may be only to Cæsarea Philippi, but that Cæsarea on the coast was in Samaria I have shown in my Handbook, p. 310.

Caphar Hananiah, the boundary of Upper Galilee, is the Hannathon of the Bible, now *Kefr 'Anân* (Shebiith, ix, 2).

Caphar Signa was a place with vineyards in the plains (Menakhoth, ix, 7) within the borders of Judea. It was perhaps near Jamnia (Kelim, v, 4), since the question as to a fire in its ovens was carried there. Possibly *Tell es Sellâkah*, north-east of *Yebnah*.[1]

Caphar Outhnai (Gittin, i, 5 ; vii, 8) was on the border of Samaria—probably *Kefr Adhan*, north-west of Jenin.

Chezib, now *Ez Zib*, was the border of the Holy Land north of Accho Peah, i, 3 ; Shebiith, vi, 1).

Colonia, near Jerusalem (Succah, iv, 5) otherwise called *Ham-Motza*, "the spring," was the present *Kolonia*, near which is the ruin Beit Mizzeh.

Catzra, apparently meaning "camp" (קצרה, *Castrum*), is applied to two walled towns. One was at Sepphoris (*Seffûrieh*), one at Gush Caleb (*el Jish*), a third noticed with these is called *Yudephath* (or *Yorphat*), "the old" (היישנה), and its site not clearly explained. It might be fixed at Jeshanah (*'Ain Sinia*) in Judea,[2] since Jerusalem is noticed in the same passage (Eracin, ix, 6). There was a Castra (קסטרא) near Haifa (Midrash *Ekha*, i, 17), which appears to have been the ruin Kefr es Samîr, "the village of Samaritans," and its inhabitants were enemies of the Jews of Haifa. But the places called *Catzra* were ancient Jewish towns.

Elath, now *Aila*, on the Red Sea, was the limit of the Holy Land on the south-east (Maaser Sheni, v, 2).

Emmaus, now *'Amwâs*, had a meat market (Kerithoth, iii, 7). It was not well regarded by the Rabbis (Eracin, x, i), though Jewish priests lived there.

En Sucr (Menakhoth, x, 2) was in a plain within Judea.

Gamala (Eracin, ix, 6) may be the famous fortress defended against Vespasian, east of the Sea of Galilee—now called *el Hosn*.

Gedor, in the same passage, may be the town so-called south of Jerusalem, now *Jedûr*. It was an ancient walled town according to the Mishnah.

Gilgal is once mentioned (Zebakhim, xiv, 5) with *Gibeon*.[3]

Gush Caleb in the same passage is now *el Jish* in Galilee.

Hadashah (Erubin, v, 6) in Judea is a doubtful site.

Hammath, near Tiberias, now the *Hummâm Tubarîya*, is noticed for

[1] Dr. Neubauer suggests a *sakneh* near Jaffa, but all the suburbs so called appear to be modern.

[2] Dr. Neubauer suggests the Iotapata of Josephus (Ἰωτάπατα), now *Jefat*, which, however, is called Gopatata, in the Midrash (Koheleth, 108*a*), situated in Galilee.

[3] In this passage it is said that high places were lawful to Israel before the Temple was built, while the religious centre was at Gilgal, at Nob, or at Gibeon, but not while at Shiloh.

its hot springs (Sabbath, iii, 4); another unknown place with hot springs was *Maarah* (Sabbath, xxii, 5).

Harid, an ancient walled town (Eracin, ix, 6), is perhaps an error for Hadid (Ezra, ii, 33), now *Hadîtheh*.

Hattulim (הטולים) was a place whence wine was brought of the best quality (Menakhoth, viii, 6). Perhaps *Beit Tulma*, north of Colonia.

Hebron (Tamid, iii, 2; Yoma, iii, 1) was the limit from the Temple of the morning aurora when day was to begin.

Jamnia is frequently noticed, being the seat of the Sanhedrin till the fall of Bether. It is now *Yebnah* (Rosh hash Shanah, iv, 1, 2, 3, 4), and here the new moon was fixed after the destruction of Jerusalem.

Jarmuk River (Parah, viii, 10) was impure because it joined the Jordan within the confines of Samaria. Now the *Yermûk*.

Jordan River is mentioned as impure in the same passage, flowing as it did near Samaria.

Jericho (Pesakhim, iv, 8; Tamid, iii, 8; Menakhoth, x, 8) was near 'Ain es Sultân. Dates and corn are mentioned in the first passage at Jericho, with fruit and vegetables.

Jerusalem is often mentioned, but few details are given.

Joppa (Nedarim, iii, 6) was in the Holy Land, the Samaritan border being at Antipatris.

Kidron Valley (Yoma v, 6) received the blood of the temple sacrifices (*see* also Middoth, iii, 3).

Kermiun, a stream (Parah, viii, 10) was impure on account of marshes. It might be the *Iskanderuneh*, to which the description would apply, or the *Nam'ein* (Belus), also very marshy.

Keruthim was famous for the best wine (Menakhoth, viii, 6). It may have been Corea, now *Kuriût*, just within the border of Judea, on the side of Samaria.

Latakia is probably the Syrian town still so-called (Kelim, xxvi, 1), famous for sandals.

Lydda was in the Shephelah (Shebiith, ix, 2) and a religious boundary (Kelim, ii, 2).

Migdol Eder (Shekalim, vii, 4) was near Bethlehem, and sacrifices were brought thence.

Modin (Hagigah, iii, 5; Pesakhim, ix, 2) is now *Medyeh*.

Mountain of Iron (Succah, iii, 1), apparently the mountains east of Jordan or else in the Desert of Sin (Targ. Jonathan, Num. xxiv, 4).

Mount Mikvor is believed to have been Machærus, east of the Dead Sea (Tamid, iii, 8). It was a place for feeding goats.

Netophah (Peah, vii, 1) was famous for its oil. It was probably the present *Beit Nettif*.

Nob (Zebakhim, xiv, 5) is only noticed historically without indication of its site.

Ono, now *Kerr 'Ana*, near Lydda, was an ancient fortified city (Eracin, ix, 6).

Paneas, now Baniâs (Parah, viii, 10), is noticed for its waters, which were pure.

Pugah in the same passage (viii, 10), had marshy waters, which were not allowed for making the Red Heifer ashes. Perhaps *'Ain Fîjeh* in the Anti-Lebanon is intended.

Rugab, beyond Jordan, had famous oil (Menakhoth, viii, 3). It is the modern *Rujîb*, in Northern Gilead.

Rekem (Gittin, i, 2; Niddah, vii, 3) was apparently "Rekem of the Ravine," a name for Petra in the Targums and later works.

Sartabah, where a beacon was burnt at the new moon (Rosh hash Shanah, ii, 4), was the present *Kurn Sartabeh*. The other stations, *Grophina*, *Hoveran* (perhaps Haurân) and *Beth-Baltin*, are unknown.

Sharon is noticed both as a place where calves were reared (Baba Kama, x, 9), and for its wine (Niddah, ii, 7).

Shiloh is only noticed historically (Zebakhim, xiv, 5), but the site at *Seilûn* was no doubt known.

Shobek is connected with the Ammonites (Sotah, viii, 1). Probably the place so-called north of Petra.

Sidon (Abodah Zara, iii, 7) had an idolatrous image under a tree.

Siloam is mentioned in connection with a place called Gadivan (גדירן), where the Greek kings erected idols (Zabim, i, 5). This latter word is explained as *Gad-Yavan*, "the luck of the Greek." Perhaps some allusion is intended to the Greek tombs in the Kedron Valley.

Stone of Foundation (Yoma, v, 2) was that on which the temple stood —the present Sakhrah.

Stone of Wanderers (Taanith, iii, 8) was a place in Jerusalem where lost property was proclaimed for three feast days.

Stoning—House of (Sanhedrin, vi, 1) I place at the present Jeremiah's grotto.

Tekoa (Khalah, iv, 10), was famous for its oil (Menakhoth, viii, 3); it is the present *Tekû'a* south of Bethlehem.

Tyre is noticed in connection with its coinage (Bicuroth, viii, 7).

Zalmon (Yebamoth, xvi, 4) is apparently the mountain so named near Shechem, the site of which is doubtful.

Zerephin, a place with gardens (Menakhoth, x, 2), probably Surafend, near Jaffa, as noticed by Isaac Chelo in 1334 A.D.

Zippori is often noticed (*see* Catzra). It was the capital of Lower Galilee—now *Seffûrieh*.[1]

Zoar is noticed for its dates (Yebamoth, xvi, 4), which shows that it was in the valley, not on the mountains, of Moab. It is probably the present *Tell Shaghûr*.

Zuk was the place where the scapegoat was thrown over a precipice (Yoma, vi, 5). I have shown that the distance from Jerusalem points to

[1] *Ziph* is by some supposed to be noticed as a place whence honey was brought (Niddah, v, 7).

the remarkable precipice of *el Muntâr*, and the name (צוּרְק) survives in that of the well *Sûk* (صوق) on this ridge.

This enumeration of 80 sites will, I think, be found to exhaust all that is of interest in the geography of the Mishnah.

XVI.—*History.*

Talmudic history is notoriously inexact, and makes many confusions between historic personages. The Mishnah is not concerned with history, and the most important information is contained in the "Sentences of the Fathers," a tract which contains many sayings interesting to students of the Gospels. In this tract the succession of famous teachers is given (Pirki Aboth, i, ii) from Simon the Just, about 300 B.C., to Eleazar bar Azariah, who died in Galilee about 140 A.D. The succession of doctors of the law is thus approximately dated by generations. Simon the Just 300 B.C., Antigonus of Socho 270 B.C., Jose of Zeredah and Jose of Jerusalem 240 B.C., Joshua and Nitai of Arbela 190 B.C., Judah and Simon 150 B.C., Shemaiah and Abtalion 100 B.C., Hillel and Shamai 50 B.C.,[1] Gamaliel 20 B.C., Simon his son born about the commencement of the Christian era, Judah (Rabban) about 40 A.D., Gamaliel his son was living about 90 A.D., Akiba died 135 A.D., and Eleazar bar Azariah about 140 A.D.[2] Rabbi Tarphon[3] lived about the same time as the last, and the latest of these doctors was Rabbi Judah, who compiled the Mishnah at Tiberias about 150–190 A.D. Fourteen generations of doctors of the Law formed the successive precepts on which the Mishnah is based.

The earliest recollections of historic personages include Monobasus, Izates, and Helena of the Royal family of Adiabene (Yoma, iii, 10; Nezir, iii, 6), converted to Judaism in the first century A.D.[4] After whom Vespasian and Titus are noticed in connection with the great *Polemos* or War of 70 A.D. (Sotah, viii, 14), Hadrian's mixture of wine and clay as a ration for troops is noticed (Abodah Zara, ii, 4) and the fall of Bether

[1] Hillel is supposed to have died about 5 A.D., Gamaliel was his grandson. Gamaliel's son, Simeon, perished in Jerusalem in 70 A.D. Johanan ben Zacai survived the catastrophe, and gathered the Sanhedrin at Jamnia. Gamaliel II appears to have been in Rome during the reign of Domitian. Rabbi Akiba was killed at Bether. Rabbi Judah is by some regarded as having been born 140 to 150 A.D., and to have died 210 to 220 A.D.

[2] His tomb on Carmel may perhaps be recognised in that which I discovered, bearing his name and his father's name, in 1873. M. C. Ganneau has found the tomb of a son of Rabbi Tarphon at Jaffa.

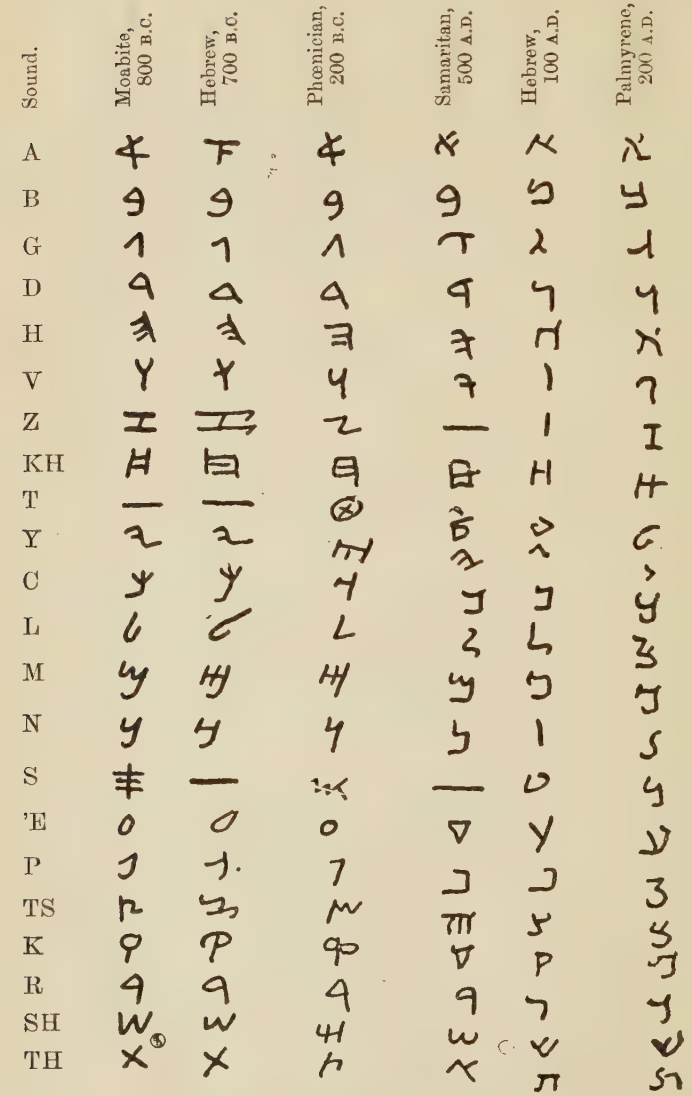
[3] He is thought to be the Trypho who argued against Justin Martyr in Palestine about 150 A.D.

[4] 20 Antiq., ii, 1 seq. Adiabene was on the Upper Tigris. Monobasus was the husband and Izates the son of Helena. She was buried at Jerusalem in the tomb now called "Tombs of the Kings." The conversion occurred about 45 A.D. She is said to have been a Nazerite (Nezir, iii, 6).

(Taanith, iv, 7). There is also a well-known passage concerning King Agrippa reading the Law in the temple (Sotah, vii, 8), when the Jews hailed him as a "brother." There are no allusions to events later than the reign of Hadrian, which is an indication of the date of the close of the Mishnah.

In conclusion of this sketch of the Jews under Roman rule in Palestine as related by themselves, and on their monuments, I have only to add that I shall be grateful for any corrections, especially such as Jewish scholars may, with their customary courtesy, think worth noting. Further comparisons with existing customs would also be of value. The "corner of the field" is still left unreaped in Palestine, and many peasant customs have come down from the Jewish period. There is, apparently, no reason why the life of the Jews in the nineteenth century should not much resemble that of their forefathers in their native land.

ALPHABET.[1]


Sound.
Moabite, 800 B.C.
Hebrew, 700 B.C.
Phœnician, 200 B.C.
Samaritan, 500 A.D.
Hebrew, 100 A.D.
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NOTES ON THE OCTOBER "QUARTERLY STATEMENT."

By Major C. R. Conder, R.E., D.C.L., &c.

P. 260. The Jerusalem cross which, with four crosslets, the Latin Kings of Jerusalem adopted as arms (*or* on *argent*) is heraldically a "cross potent," sometimes explained as "*croix potence*" (gallows cross) from the gallows-like ends. I was struck in Moab by finding, at Hesban ("Memoirs Eastern Survey," p. 119), a stone, apparently a lintel of the Byzantine age, with two designs, one of a St. Andrew's cross, and another of a cross in a frame, with four crosslets, which might be an older form of the cross potent, the frame being afterwards broken at the corners. I do not remember another instance of a cross with crosslets on such a lintel stone. The Greek cross is very common on Byzantine buildings. A somewhat similar cross ✠ occurs often on Greek texts from Bashan and Syria.

P. 290. The graveyard noticed by Herr von Schick, east of Jeremiah's Grotto, contains tombs apparently of Crusaders; but there seems to have been an older Jewish cemetery here, of, perhaps, Roman or Byzantine times. The text with the golden candlestick, referring to Jacob of Cappadocia and his relatives, is clearly Jewish; but the letters have forms not older than about the fourth century A.D. The same refers to the tomb of Judas, son of Johanah, with the palm branch, which was an early funereal emblem of both Christians and Jews. Several other texts in Greek, referring to the tombs of Jews, are already known in north Syria and in Bashan. The Greek characters of the first and second centuries A.D. had not assumed the uncial forms of these texts, and dated inscriptions leave no doubt as to the history of the Greek character in Syria.

P. 295. The Latin text from Jaffa probably refers to Richard, Lion Heart, dating about 1191 A.D. The text reading ΧΡΗΣΤΕ for the name of "Christian," is interesting, and may belong to the fourth century. It is probably older than the establishment of Christianity (326 A.D.), since it bears the spelling under which the Christians concealed the name of their faith, and has no cross. Several other examples are given by Waddington. It is evidently a Christian tombstone. The Patristic literature contains several allusions to this word.

P. 298. The round tower examined by Herr von Schick, on the knoll where I had supposed towers to have been erected, now proves to have the Roman *opus reticulatum*, which occurs also on the Jericho aqueduct. At this spot I have always supposed the "Women's Towers" of the third wall, to have stood, because of the distance from the tomb of Helena of Adiabene (Joseph. "Ant.," iv, 3; 5 "Wars," ii, 2), as noted in my "Handbook to the Bible," p. 352.

P. 301. The Jewish cemetery, about the Christian era, was not in the valley of Hinnom, but mainly on the north of the city. The tomb

of Helena dates about 50 A.D., and there is a tomb with a Hebrew text in the large cemetery round the so-called "Tomb of the Judges." The tombs in the Hinnom Valley are Christian tombs, in some cases as late as the ninth century A.D., as shown by their inscriptions. They were mainly cut for the monks of the Church of St. Sion, as recorded in the texts.

P. 307. Herr Baldensperger's further paper shows that the Questions issued by the Fund are capable of receiving very exact answers. The fellahin differ from the Arabs: (1) In never praying facing the east; (2) In visiting the tombs on Thursday. The Arabs only visit tombs when passing. The idea of the Mahdi fighting Satan at Lydda is inherited from an ancient Jewish belief, noticed in the Talmud, which points to the same site for the contest. The fellahin seem to confuse Ed Dejjâl with Dejjan or Dagon. The old custom of the female Nazerite, noticed in the Mishnah, seems also to survive (p. 317) in a distorted legend. The sprinkling of blood is also observed by the Arabs of the desert; and a story of the Moabite Arabs (*see* "Heth and Moab") speaks of Antar's mother hung up by her eyelashes.

P. 330. There is only one Stone of Proclamation noticed in the Mishnah ("Taanith," iii, 8); it was a stone on which men stood to proclaim lost property, and had no connection with any trial.

THE CITY SEHLALA.

By Major Conder, R.E., D.C.L., &c.

The only city noticed in connection with the wars of Aziru against Geba in the Tell Amarna tablets which I could not discover in the vicinity was Sehlala, but on further search I find a village in one of the valleys east of Batrun (the Batruna of the tablets) called Beit Shelalah, which is probably the place in question. The letter in which it is noticed is much broken, but the central part runs as follows (158B):—

û . . . . s'arrabunum ina amati . . . . rinum û caru rabu . . . . zabi Ali Sehlali û anuma innirir . . . . istu alu Irpada û . . . . nacu ina Ali Tsumura û yanu amili sa asbunum ina cari rabi si û anumma amili sa asbunum ina cari rabi si Sabilu Bilimtanu Maya . . . . Arzaya anumma IV amili sa asbunum ina cari rabi si û icbunum sunu ana yasi lizipanna simi istu suti zabi Ali Sehlali û huse izzina istu suti zabi Ali Sehlali . . . . XXV *sa iducunum . . . . Sehlali û inuma babi . . . . ici zabi . . . . unuti . . . . istu Ali Tsumuri . . . . anumma la adru uddu . . . . zazibunum . . . . Khazanuti ana panica . . . .*

The translation, though rendered difficult by the breaks in the text, appears to be—

"And . . . . they had rebelled from the orders . . . they had . . . . and the fortress . . . . the soldiers of the City of Sehlala, and now it

was aided by the City of Arpad, and . . . . from the City of Semyra, but not by the men who dwelt in her fortress, and these are the chiefs who had lived in her fortress, Sabilu, Bilimtanu, Maya . . . . Arzaya. These are the four chiefs who dwelt in her fortress, and they had said to me, May we hide from destruction by the hands of the soldiers of the City of Sehlala, and help to take us away from the hands of the soldiers of the City of Sehlala, ... twenty-four whom they will slay . . . . Sehlala, and lo to the gate have come soldiers . . . . the possessions . . . . from the City of Semyra . . . . Now I did not repel . . . . they were hidden (being) rulers from your presence" . . . .

The town would seem at this time to have been in the hands of the league hostile to Egypt. Arpad was a city near Tunip, which latter was ruled by Aziru the Amorite rebel. The letter would have been written after the fall of Semyra, and of the various towns to the south which were near Sehlala.

9*th November*, 1893.

CIRCLE AND SERPENT ANTIQUITIES.

By C. Fox, M.R.C.S., F.S.S.

The very interesting new contributions of the indefatigable Baurath Schick furnish matter for inferences of no less interest, and set us several problems. Two or three of them I incline to remark upon thus, in case it may throw some light upon their meaning and use:

I.

The above-named explorer twice appears to present to our notice *circular* edifices, in his last paper:—1st. In the so-called "Church of St. Martin" (*Quarterly Statement*, October, 1893, p. 283) by the great synagogue north of the Mosque el-Omar. 2nd. On the knoll containing Conder's tomb of Our Lord (*Quarterly Statement*, October, 1893, p. 298).

In the first, as I read, there is a square and a cupola or dome above it, though whether this is the whole of the ancient structure—and even its shape, probably—is not yet quite ascertained. If it be as just stated, there is presented the combination of square and circle which is highly mystical, and signified in the Great or Sacred Pyramid, and in the Freemasonry of which this is probably the original. Both figures occur, as has been observed in these *Statements* already, in the Hebrew mysteries, but the circle least; and I am inclined to think this may be the older form—and, therefore, anterior to Judaism—causing it to be little seen under it. It is to be much remarked under Paganism, which is the corruption of the *original* worship and, therefore, hands down the primitive form of mysteries; but the square and cube are prominent in religion

after historical times, and indicated in the similitude of the New Jerusalem, too. Sometimes these figures are signified visibly; at others by number; and it may be mentioned that in the Oracle of old, not only the cube was obviously specified, but in the walls, too, the squaring-of-the-circle ratio very secretly enshrined. This was the glory of all, and the Jewish Shechinah, containing its Palladium or Coffer, and here, then, square and circle were combined indeed.

Secondly, Schick describes a strange round enclosure—very near Conder's "Holy Sepulchre"—which he has discovered by digging, of which the wall is elegant, and built in a very unusual manner, and the floor of which is rock. He shows that it was evidently not a reservoir, and most probably not a theatre, and, in fine, that it never bore a roof. And, to his surprise, it seems to have had nothing in the centre. He is fain, then, though in perplexity, to conclude it was *most likely* the base of a tower. If so, certainly we might expect parts of the wall to be higher than the rest, and the top level of it broken; but, as I understand, any irregularity in it is only what the uneven floor level required.

Now, may it not be that we have here a primæval temple of Jebusites, being a simple circle of vast antiquity, open to the heavens? Such would be identical with the Druidical circle, and is the original *Llan*. For this word (so constant in topography), the old and proper Welsh for a *church*, means a *circle*—showing how, originally, the Gorsedd of Druidism was a place of true worship; and it must be noted how *no idol has ever been found* in our ancient British religion. The same Circle is to be seen in other parts of the globe, and even in remote Polynesia, showing how very primitive was its source, in that it had thus extended throughout the world.

In Christendom there are a few instances of round temples—especially the "Temple Church," in London, named from that of Jerusalem; and the unexplained Round Towers of Ireland, open to the sky, I submit, may be of the same origin, especially as the ancient race that built and used them was Phœnician or Canaanite.

II.

I would also refer to the figures of *serpents* the same explorer describes and delineates, and which he tells us are *all of the same shape*, though several and of different sizes. He says (p. 297, October *Quarterly Statement*, 1893) they all have two long ears and a beak—most strange adjuncts to a serpent, and which he is evidently at a loss to explain. He remarks, however, justly, that such figures "*must have had some deep meaning.*"

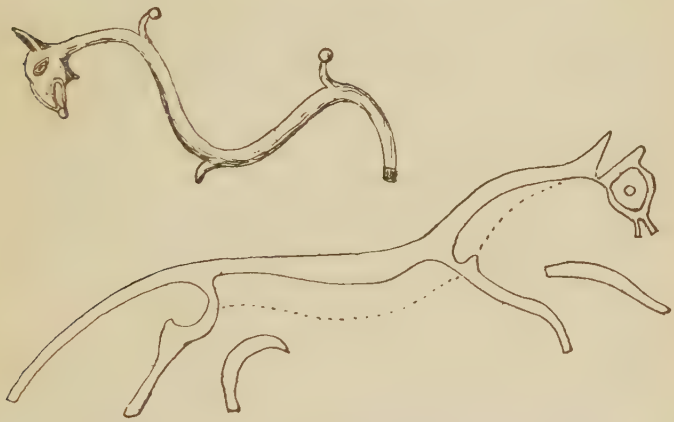
The head he calls a dragon's; but surely we are better warranted in calling it a bird's?—while the drop(?) it holds in the eagle-bill suggests exactly a seed in a bird's beak just taken up. The ears may then seem anomalous, and, in fact, to demand the supposition of a horse. Is not the head which he figures one between a horse's and a bird's?

A precious antiquity in our own country may, I venture to think,

throw light on this riddle thus left unsolved, and yet so evidently full of significance. In the accompanying figure I have compared Schick's drawing of the mystical serpent of Palestine with the great White Horse. This inestimable relic of British times and piety, at Uffington, will be, perhaps, noticed *primâ facie* to have some characters in common with these hybrid serpents.

Let the reader carefully notice the following features, and see if they do not justify an inference as curious and memorable—and in its consequences as important and as large—as we are often in a position to draw. For :—

1. Each has, apparently, a bird's head.
2. Yet each has the semblance of a horse's ; or, if the upper one has not decidedly, it is plainly a horse *itself*.
3. Each, for body, has one very long thin sweep.
4. And this expressed in *two* continuous curves, and no more.



It may be added that in both forms not only are the curves beautifully designed—which, in the case of the White Horse, on the steep hillside in vast dimensions, is truly wonderful—but in every part of the figure the curves are admirable and almost perfect, however rude may be the shape. Let them be minutely observed.

On the serpent are excrescences not found in nature, two, with knobs on the ends ; these might seem to answer, occultly, to the double dividing to form the horse's limbs. And the great thinness of the latter's body and neck—making them hardly wider than the tail with which they are drawn so continuous—is now explicable. For thus it makes the beast a serpent with legs ; nay, the imperfection of *these last* may be thus explained, perhaps, too. It is, certainly, to be thought that the ancient Britons could have drawn the width of a horse's body in better pro-

portion than it is in here, and that any people who could so boldly and admirably design the length, general proportions, and attitude of the creature must have made the thick parts also wider, or could not so egregiously have failed in *this*. No facts would be more salient, and it would be the easiest measure to express; it is impossible these parts could, unless intentionally, have been made so thin, as they would certainly have about reached to the dotted line.

By the hypothesis the strange serpent of Schick now enables us to form, the anomalous fact of so preposterous a body, when the rest is so beautifully figured, is explained; it is a serpent as well as horse. (I have tried to be accurate in my figure,[1] but it is not perfect.)

Now there is no doubt, though it is perhaps very little known, that the great White Horse is a sacred symbol—of Ceridwen, the type again of the Holy Spirit. The same hybrid conception is to be seen on Ancient British coins. Christ, again, has been set forth mystically, or His Spirit, in Scripture, in connection both with a white horse, a serpent, and a dove; and here all may, perhaps, be combined, as in figures of Osiris, &c., in Egypt, forms or ideas are, and as the strength, spirituality, and wisdom of the Deity were in the majestic, human-headed, winged bulls which stood on each side the entrance of the Palace of Nineveh, in the advanced civilisation of the earliest times.

Hence, we may actually still say, with Baron Ustinoff, that the centauric serpents were, perhaps, copies of Moses' brazen one *made* and *exhibited indubitably as a type of Christ!* And, in such a possibility—now credible, how interesting to conceive of that symbol as actually thus mystical and compound! Yet, certainly, there is much reason to think these found in Canaan were no other; and it is worthy of note how, while the "Brazen Serpent" had to be destroyed because it was worshipped or made a charm of, these copper ones must have been very abundant—*i.e.*, would seem to have been exactly so used.

Indeed it might well be that, troubled and angered to lose their *Nehushtan*, the people who had grown attached to symbols made these copies of it at once abundantly so as to continue to worship the sign, of which still six have been found.

III.

To recur, lastly, to the former subject, it is of much interest here to notice how the *Serpent* was designed as passing through the *Circle* of the Druids, as may still be seen, or both were found together—as we seem now again to have found them in the last report of Baurath von Schick. This figure came to be worshipped, even by a sect of Christians, doubtless because of its reference to Christ; and He was expressed by it because He came and took sin's curse—which had come in by the serpent. So, too, He bade His followers to be "wise as serpents," but with His or the

[1] *Vide* Plenderleath.

dove's innocence, too, now—not as when it tempted man by its subtlety *alone*. And here let us notice the serpent and dove united, which very two I read in the strange figure—if not plainly in one, in the other, for the lower one has the serpent more evidently, and the upper the dove, and thus, *by both* together, we may find what is meant. The great stone Serpent of the Gorsedd[1] typified the Holy Spirit flying forth over all the earth from God—the circle, or unity, in His heaven; and the dove was divinely used as its emblem, being even made its vehicle—as the serpent was that of the Evil Spirit; so that we find both creatures united in one symbolism, and that to the Holy Ghost.

When, then, He who is represented in the Apocalypse as going forth a Victor on the White Horse came to conquer sin and death, the Holy Spirit, which was the power of this ministry, descended on Him at its beginning as a Dove.

COWBRIDGE, S. WALES,
11*th Month*, 1893.

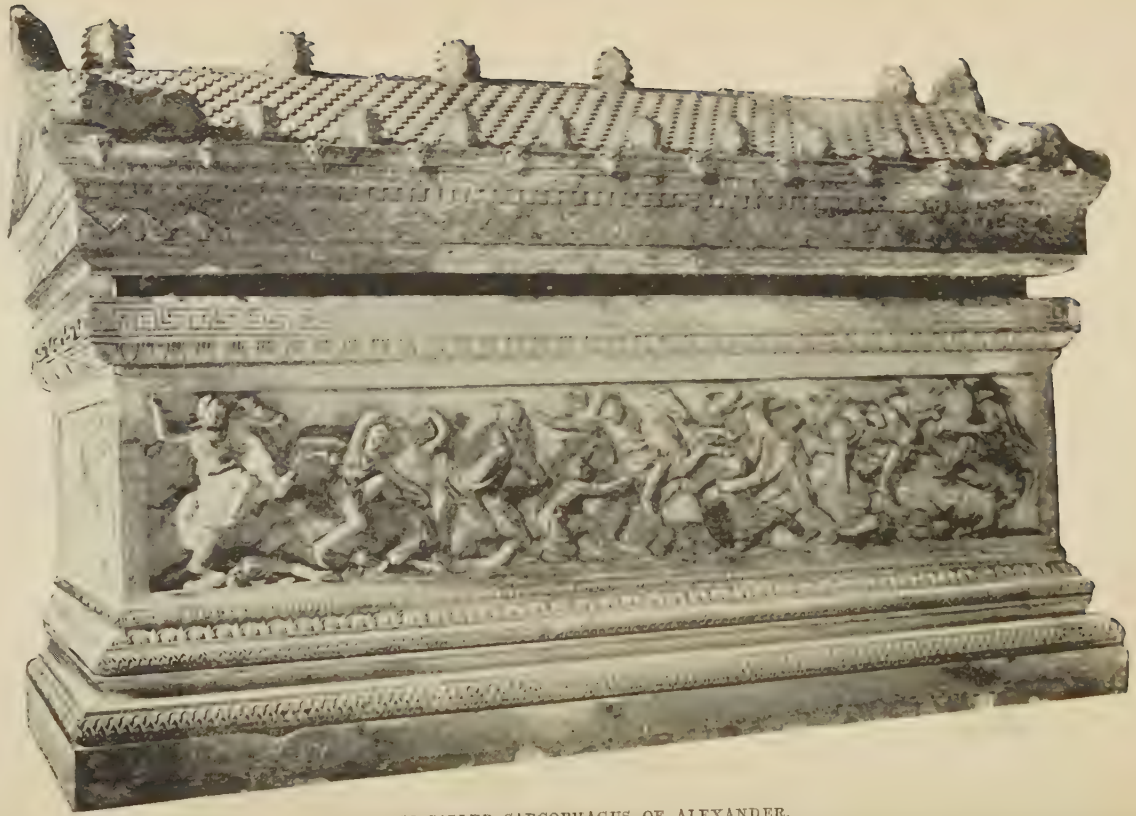
[1] I have myself discovered several of these, and not a few enormous serpents' heads (great rocks), not known of or known as such. Hakpen Hill, Wiltsh., as the name denotes, was devoted to the delineation only of the head of the vast serpent of which the finely winding roads to and from Abury (the circle) are now almost the only trace.—C.F.

ERRATA.

OCTOBER "QUARTERLY STATEMENT."

Under CANADA:—

For Hayne, George, *read* Hague, George.



THE SO-CALLED SARCOPHAGUS OF ALEXANDER.

(*To face p.* 89.)

THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The Committee have much satisfaction in announcing that a communication has been received from the Earl of Kimberley, stating that a two years' permit will, under certain conditions, be granted by the Sublime Porte to the Fund, for carrying on excavations at Jerusalem. Immediate steps will be taken to begin the works thus graciously permitted by the Ottoman Government, and it is hoped that some of the problems having reference to Ancient Jerusalem may be set at rest. Those desiring to contribute to the expenses of this important work are requested to send in their remittances as early as convenient.

Few spots in the Holy Land are regarded with greater interest than Jacob's Well, as to the identity of which there is no controversy. It was recently visited and examined by Mr. F. J. Bliss, who has traced the outlines of a church which once stood over it. His report and plan are published in the present number. It is much to be desired that the well and ground around it be thoroughly cleared and examined.

We are enabled this quarter to publish Canon Curtis's lecture on the very remarkable sarcophagi found at Sidon in the year 1887.

The representations of the sarcophagi which accompany the lecture are reproductions of some beautiful photographs of these most interesting specimens of Asiatic-Greek art, which His Excellency Hamdy Bey, the Director of the Imperial Ottoman Museum of Antiquities at Constantinople, was so good as to send to Colonel C. M. Watson, R.E., with permission for their publication by the Palestine Exploration Fund. The lecture by the Rev. Canon Curtis gives a short account of these sarcophagi and of their discovery. To those subscribers who desire complete information regarding them, we would recommend the magnificient work now in course of publication at Paris by Hamdy Bey and his collaborateur, Monsieur Theodore Reinach, entitled, "Une Necropole Royale à Sidon." Several numbers of this work, which is being published in parts, have already been issued, and the remainder are in hand. The plates are beautifully executed, and the letterpress is of great interest. The book will doubtless find a place in every library of importance.

Information with reference to the discovery of these sarcophagi, together with descriptions of them and of the tombs in which they were found, and plans of the tombs were published in the *Quarterly Statements* for 1887, p. 69, and for 1888, pp. 5, 9, 140.

Herr von Schick sends a copy of a Greek inscription on an ancient tombstone found on the summit of Mount Olivet by the Greek Bishop Epiphanias, who translates the inscription as follows: "The tomb of our holy father Theogenos. In the year 220." The Bishop thinks this is the Martyrs' Chronology, and that 284, the year of Diocletian's reign, should be added, making the date of the tomb A.D. 504.

Herr von Schick has also forwarded impressions in wax of some *scarabei* said to have been found at Askelon, and drawings of some bronze (?) medals alleged to have been discovered at Et Tireh, north-west of Ramallah.

During the visit of the recent English pilgrim party to Jerusalem, lectures were delivered by the Rev. A. H. Kelk, on "Walks about Jerusalem"; by the Rev. J. Zeller, on "The Druzes"; by the Rev. J. E. Hanauer, on "The Present Walls and Gates of Jerusalem," and on "The Haram"; and by Mr. F. J. Bliss on "The Mounds of Palestine."

Mr. Baldensperger's "Answers to Questions" on Birth, Marriage, and Death among the Fellahin of Palestine are of special interest as illustrating passages of the Bible. The paper will be found in the present number, p. 127, *et seq.*

All Palestine explorers will be glad that Kerak is now occupied by a Turkish garrison. Doubtless under the protecting ægis of the sovereign power this remote and wild part of the country will be safer for travellers than it has hitherto been, and archæological discoveries of much interest and importance may be hoped for.

The Greek and other inscriptions from the Hauran, collected by the Rev. W. Ewing, have been reproduced, and will be published with translations and notes. Professor Ramsay and Mr. A. G. Wright, of Aberdeen, and Mr. A. Souter, M.A., of Caius College, Cambridge, have kindly prepared them for publication.

The first edition of Major Conder's "Tell Amarna Tablets" having been sold within the year, he has prepared a second edition, in which a new chapter is added, giving in full the Royal letters from Armenia, Elishah, Babylon, Assyria, &c., which are of great historical importance, and which contain allusions to the revolts in Palestine, and to the defeat of the Hittites. Major Conder has corrected his translations of the other tablets, and has added a

new preface and some notes, including further translations. He has also treated the Mythological Tablets.

The Committee having secured the rights and interests of the publication of "Judas Maccabæus," are about to issue a new edition revised by the author.

Major Conder writes: "The first edition of 'Judas Maccabæus' appeared in 1879, and was well received. During the fourteen years that have followed I had no occasion to look at its pages, until the present edition was called for; but I am glad to find little to correct, though much might be added. During this interval I have revisited many of the scenes described; have lived in Moab, and have ridden through the oak woods of Gilead. In the resting times, between more active years, I have had occasion to study more completely the subjects touched on in this volume, and further discoveries have cast some new light on the period."

"A Mound of many Cities," a complete account of the excavations at Tell el Hesy, with upwards of 250 illustrations, is now ready. This book, which will perhaps become the most popular work of the long list of books issued by the Palestine Exploration Fund, is a history by Mr. F. J. Bliss, of a Tell, or Mound, in Palestine, from the first building erected upon it, 2000 years B.C. to its final abandonment, 400 B.C. Mr. Bliss is a young American, educated partly at Beyrout, partly at Amherst College, Vermont. He is perfectly familiar with the language of the Fellahin. He took up the work upon this Tell where Prof. Flinders Petrie left it, and carried it on until he had compelled the Mound to yield up its secrets. He is the master of a free and lively style, and his work is interesting, not only for the story he has to tell, but also for the manner in which it is told. The work is also illustrated by very numerous drawings of objects found, plans, sections, and elevations.

In the history of this Tell we go back far beyond the beginning of European civilisation. A thousand years before David, a thousand years before the siege of Troy, a city stood upon the bluff overhanging the stream which is now called Tell el Hesy. The site formed a natural fortress. The first city was built by the Amorites. This city was taken, sacked, and destroyed, in one of the countless tribal wars. But the site was too important for the place to be left long deserted; another town was raised upon the ruins. Note that they did not clear away the rubbish when they re-built: they raised the new town upon the *débris* of the old. On the second town fell the same fate as that which destroyed the first. Then came a third, a fourth, and so on, until the ruins which are now covered with grass hide the remains, certainly of eight, probably of eleven cities. Probably the last city, which was not re-built, was destroyed about the year 400 B.C.

The broken pottery and other remains found on the various levels serve to give a date to the destroyed city. Thus, at a certain level, Phœnician pottery is found for the first time; at higher levels, Greek pottery. But there was also found an unexpected and very precious treasure in the shape of a cuneiform letter, on a clay tablet. The letter is written from the Governor of Lachish to the Egyptian Pharaoh, and the writer, Zimradi, or Zimridi, is mentioned in the Tell el Amarna Tablets as Governor of Lachish. We also learn from the same authority that Zimridi was murdered by servants of the Pharaoh. The

letter in the original cuneiform, with its transliteration and translation, will be found in the volume. In a word, the complete story of this Biblical City is here presented. It is the first time that one of the Tells of Palestine has been excavated, and therefore the first time that any of them has yielded up its secrets in illustration of the Biblical narrative. It is a history which is attractive from its subject, and made doubly attractive by the light, easy, and lucid manner in which Mr. Bliss presents it to the readers.

Price to subscribers to the Fund, 3*s.* 6*d.*; non-subscribers, 6*s.*

The Rev. T. F. Wright, Ph.D., General Secretary of the Fund in the United States of America, reports that the books, maps, and raised map sent out by the Committee for exhibition at the World's Fair, Chicago, attracted a large number of visitors who "were delighted with what they saw." A medal was awarded for the things exhibited, all of which were sold. The raised map was specially admired, and Dr. Wright mentions that the Judge was much impressed with the thoroughness of the work of the Fund.

Mr. George Armstrong's Raised Map of Palestine is attracting much attention, and it is difficult to supply promptly all the orders that come in for it.

This raised map is constructed on the same scale as those of the Old and New Testament maps already issued by the Society. These were reduced from the scale of the large map (1 inch to the mile) to $\frac{3}{4}$ of an inch to the mile, or the fraction of $\frac{1}{1\,0\,5\,6\,0}$. The levels, as calculated by the engineers who triangulated the country, of whom Mr. Armstrong was one from the commencement to the end, are followed exactly. No other correct raised map of the country is possible, because the Survey of Palestine is copyright and belongs to the Committee of the Palestine Exploration Fund. Without raising the question of piracy, however, no other trustworthy raised map is at all likely to be attempted, because the knowledge of the country requisite can only be possessed by one who has stepped over every foot of it, and because the labour which Mr. Armstrong has given to the work—extending over many years—will scarcely be expended by any other person, now or in the future. This labour will be partly understood when it is explained that the map was prepared by the super-position of small pieces of cardboard, many thousands in number, cut so as to represent the line of the country, and laid one above the other. The work occupied all Mr. Armstrong's leisure time for seven years. In its unfinished state the map presents the appearance of a completely terraced country. It embraces the whole of Western Palestine, from Baalbeck in the north, to Kâdesh Barnea in the south, and shows nearly all that is known on the East of Jordan.

The natural features of the country stand out prominently, and show at a glance the relative proportions of the mountains, heights, valleys, plains, &c.

Names are given to the coast towns and a few of the inland ones; other towns are numbered to correspond with a reference list of names.

With this map before him the teacher or the student is enabled to follow the Bible narrative exactly; he can trace the route of armies; he can reconstruct the roads; he can understand the growth and the decay of cities, their safety or their dangers, from their geographical positions. It is a

magnificient addition to the many works which this Society has given to the world. It illustrates the practical usefulness of the Society, while it adds one more to its achievements in the cause of illustration and explanation of the Bible Lands.

The map should be in every public library, and every public school, and every Sunday School. Its price is necessarily high, because the work is most costly to produce. It measures 7 feet 6 inches by 4 feet, and can be seen at the office of the Fund, 24, Hanover Square, W.

The map is cast in fibrous plaster, and framed solidly; it is despatched in a wooden box, for which an extra charge is made, but this is partly returned on the return of the box. The price to subscribers, partly coloured, is £7 7*s.*; if fully coloured and framed, £10 10*s.* The price to the general public is £10 10*s.* and £13 13*s.*

The *partly coloured* raised map has the seas, lakes, marshes, and perennial streams coloured blue, the Old and New Testament sites are marked in red, the principal ones having a number to correspond with a reference list of names, the body of the map is left white.

The *fully coloured* raised map has the seas, lakes, marshes, and perennial streams coloured blue, the Old and New Testament Sites are marked in red, the principal ones having a number to correspond with a reference list of names, the plains green, the rising ground, hills, and mountains in various tints, the olive groves and wooded parts of the country stippled in green, and the main roads are shown in a thin black line.

Photographs of the raised map are now ready. Size 16½ inches by 8½ inches, 5*s.* each; 8 inches by 4 inches, 1*s.* each.

In the "Revue Critique d'Histoire et de Litterature," M. Clermont-Ganneau writes as follows respecting the raised map of Palestine:—

Mr. George Armstrong, Assistant Secretary of the Palestine Exploration Fund, has just completed the construction of a large raised map of Palestine, of which the Fund offers for sale casts in fibrous plaster. Mr. Armstrong, as one of the surveyors, had taken an active part both in the preparation on the spot, and in the careful drawing afterwards, of the large English map of 1 inch per mile in 26 sheets, a monumental map, which will henceforth be the basis of all geographical studies relating to the Holy Land. He was, then, better qualified than any other person, to undertake this colossal work, which has cost him long years of labour. He has executed it with a conscientiousness and a precision worthy of all praise. We already had raised maps of Palestine; but they were very rough and without scientific value. This one, a rigorously exact translation of the map of the Palestine Exploration Fund, gives us for the first time an image of the land, faithfully modelled even in the smallest details, by a professional man who has walked, with theodolite in hand, over the whole of its extent. The planimetric scale, identical with that of the large reduction of the map of 1 inch per mile, is of $\frac{3}{8}$ of an inch per mile, or $\frac{1}{10\,560}$; the hypsometric scale is three and a half times larger. The map does not measure less than 7 feet 6 inches long by 4 feet wide. Besides the purely topographical indications, shown by the relief and different colourings, the localities are represented by numbers corresponding to a long list of names of places. This superb

raised map can then, besides its own peculiar interest, serve all the purposes of an ordinary map. Several great foreign scientific establishments are eager to obtain copies of it.

The construction of the Haifa-Damascus Railway is proceeding. By the kindness of Mr. Pilling, arrangements have been entered into for archæological discoveries made in the course of the works to be reported to the Fund, and, if necessary, to be carefully examined.

The Rev. Theodore E. Dowling, Jerusalem, asks for *reliable* information as to the origin of the "Jerusalem Cross." Four theories of the early history of this cross are current in Jerusalem.

Can any date, prior to that of the Crusading Kingdom of Jerusalem, be assigned to it?

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s.* 6*d.*, in cloth, 2*s.* 6*d.*, post free; non-subscribers, 2*s.* and 3*s.*

The following have kindly consented to act as Honorary Local Secretaries:—The Rev. H. Kingsford Harris, Runwell Vicarage, Wickford, for Chelmsford; the Rev. E. S. Little, Kiukiang, for Central China; Mrs. Elwes, Shadowbush, Nungumbankum, Madras, for Madras Presidency; the Rev. H. T. Ottley, St. Stephen's Parsonage, Kidderpore, Calcutta, for Bengal Presidency.

The new railway from Jaffa to Jerusalem has been laid down on the sheets of the large and small maps. Copies of these sheets are now ready.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund:—

"The Holy Land," in two Vols. By William Hepworth Dixon. From A. S. Wardlaw, Esq.

"The Title-Deeds of the Holy Land." By the late John Wilson. From Mrs. E. Wilson Melville.

"Résultats Scientifiques d'un Voyage Entrepris en Palestine et en Syrie. Arachnides, Crustacés Phyllopodes, Décapodes Fluviatiles, Crustacés." By Dr. Th. Barrois. From the Author.

"Sur une Curieuse Difformité de Certaines Coequilles D'unionidees." By Dr. Th. Barrois. From the Author.

"Description d'un Appareil destiné a la Recherche des Organismes Pélagiques par des Profoundeurs déterminées." By Dr. Th. Barrois. From the Author.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

A new edition of "Twenty-one Years' Work" is in course of preparation, and will be brought down to date.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated, and it is hoped that the concluding part will soon be completed.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

The Old and New Testament Map of Palestine (scale $\frac{3}{8}$ of an inch to a mile).—Embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 20 sheets, with paper cover; price to subscribers to the Fund, 23*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 20-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5–7, 9–11, 13–15, 20–22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of the map, mounted on cloth and roller for hanging, is $4\frac{1}{2}$ feet by $6\frac{3}{4}$ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1*s.* 6*d.* Mounted on cloth to fold in the pocket suitable for travelling, 2*s.* To the public 2*s.* and 2*s.* 6*d.*

Single copies of these maps in sheets, with cover, can be sent by post to all foreign countries at an extra charge of 1*s.*

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2*s.* 6*d.*

Subscribers to the Palestine Pilgrims' Text Society will shortly receive "John Poloner's Description of the Holy Land," in addition to the "Anonymous Pilgrims" already issued this year.

The following are a few of the translations in hand:—Brocardus; "John Poloner's Description of the Holy Land"; "Guide-book to the Holy Land, 1350 A.D."; also extracts from various early writers illustrating topographical details of Jerusalem and the Holy Land, viz., Aristeas, Hecataeus, Origen, Cyril, St. Jerome, The Patriarch Sophronius, &c.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from December 20th, 1893, to March 20th, 1894, was—from annual subscriptions and donations, including Local Societies, £608 0*s.* 5*d.*; from all sources—£928 12*s.* 2*d.* The expenditure during the same period was £469 17*s.* 4*d.* On March 20th the balance in the Bank was £803 0*s.* 0*d.*

Subscribers are requested to note that the following cases, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet with a Cuneiform Inscription found at Tell el Hesy, price 2*s.* 6*d.* each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list.

Back numbers of the *Quarterly Statement*.—In order to make up complete sets, the Committee will be very glad to receive any of the following numbers:—

No. II, 1869; Nos. VI and VII, 1870; No. III, 1871; January and April, 1872; October, 1873; January, 1874; January and October, 1875; January, 1883, and January, 1886.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1893.

Receipts.	£	s.	d.	Expenditure.	£	s.	d.
To Balance in Bank 31st December, 1892—				By Exploration	383	7	3
Net Balance £390 10 1				Printing and Binding, including the *Quarterly Statement*	518	1	4
Subscriptions paid in 1892 in advance for 1893 .. .. 23 0 10				Maps, Lithographs, Illustrations, Photographs, Casts, and Slides	385	7	11
	413	10	11	Management, including Rent, Salaries, Wages, Advertising, Insurance, Stationery, and Sundries	628	18	2
Donations and Subscriptions	1,574	14	5	Postage and Carriage of *Quarterly Statements*, Books, Maps, Parcels, &c.	137	19	6
Proceeds of Lectures	16	12	1	Liabilities paid off during the year	218	9	4
Sales of Maps	252	9	10	Subscriptions paid in 1893 in advance for 1894 .. .. £20 14 0			
Sales of Books published by the Society	364	4	1	Net Balance 397 13 10			
Sales of Photographs, Casts, and Slides	69	0	0	£418 7 10			
				Balance in Bank 31st December, 1893	418	7	10
	£2,690	11	4		£2,690	11	4

Examined and found correct,

W. Morrison, *Treasurer*.

TREASURER'S STATEMENT.

The amount expended on exploration during the past year has been small owing to delays in obtaining a Firman from the Ottoman Porte. Large sums have, as in past years, been expended on the production of the *Quarterly Statements*, which are distributed gratuitously among our subscribers, and of Books, Maps, and Photographs, for which there is a steady sale. The amount thus received during the year has been £685, as against £903 expended on their production, to which should be added the cost of posting them.

Assets.	£	s.	d.	Liabilities.	£	s.	d.
Balance in Bank.. ..	418	7	10	Printing, Lithographing, and Current Expenses	308	18	9
Stock of Publications on hand, Surveying Instruments, Show Cases, Furniture.				Exploration.			
In addition there is the valuable library and unique collection of antiques, models, &c.							

W. Morrison,
Treasurer.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *In the Track of the Israelites from Egypt to Canaan.*
(3) *Bible Scenes in the Light of Modern Science.*
(4) *Eastern Palestine.*
(5) *The Dead Sea and the Cities of the Plain.*

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *The Work of the Palestine Exploration Fund.*
(2) *The Survey of Palestine.*
(3) *The City of Jerusalem.*
(4) *Eastern Palestine.*
(5) *Calvary and the Church of the Holy Sepulchre.*

The Rev. J. Llewelyn Thomas, M.A., Briton Ferry, Glamorganshire, South Wales. His subjects are as follows:—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, Lily Grove House, Ellington Road, Ramsgate—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stones; or, New Light on the Old Testament.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows:—

(1) *Work in and around the Holy City.*
(2) *Work outside the Holy City.*
(3) *Popular Lecture upon the General Results obtained by the Fund.*

The Rev. Wm. Roby Fletcher, Wavertree, Kent Town, Adelaide, Australia.

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

THE RECENT PILGRIMAGE TO JERUSALEM.

By F. J. Bliss, M.A.

After a brief but most interesting stay of nine days in Palestine, the pilgrims of the party, under the leadership of Mr. Woolrych Perowne, have embarked on their special steamer for Athens. As several lectures were given to the party in Jerusalem under the auspices of the Fund, an account of the pilgrimage will be of interest. On Sunday, February 25th, the party landed at Jaffa in comparative comfort, whereas the company arriving in the "Fürst Bismarck" on the Friday following were tossing about for forty-eight hours before an embarkation was possible. The pilgrims numbered one hundred and twenty.

There were twenty-two clergymen, including the Bishop of Worcester, Canon Tristram, of Durham, the Rev. Osborne Jay, of Shoreditch, and five Nonconformist ministers. About fifty proceeded to Jerusalem at once by train, while the rest followed on Monday, some by train, some by carriage. The hotel accommodation here was somewhat strained, but all were comfortably housed.

Notwithstanding the fatigue after the long journey, a large number turned out to hear Canon Tristram lecture Monday evening in the lecture room of Christ Church, kindly lent for the week by the Vicar, the Rev. Mr. Kelk. Canon Tristram began by referring to a remark made to him years ago by Rawlinson, that a large part of the history of Kings and Chronicles could be reconstructed from the Egyptian Monuments, but that Palestine itself, the theatre of those events, furnished hardly any such monuments. The reason is a double one. First, the geology: Palestine is a limestone country, Egypt used the imperishable granite, Assyria employed the equally immortal burnt clay, while Palestine worked in the soft and friable limestone or the perishable wood. Hence the preservation of inscriptions becomes most difficult. Second, the climate: In Egypt the wonderful dry atmosphere and the preserving sand have kept painted wooden panels perfectly fresh for thousands of years. Here the frosts and rains of winter alternating with the fierce heat of summer have destroyed the monuments. Wood in Palestine is exceptionally perishable. Tyre was in advance of Egypt in metal-work, but could not hand it down; the climate made this a physical impossibility.

The lecturer then reviewed the country between Jaffa and Jerusalem. Jaffa was Phœnician rather than Israelite. The coast between Scandaroon and Gaza has only two natural harbours, suitable for large shipping. The pilgrims had reason to notice the reefs, cropping out above the water, parallel to the coast at Jaffa. Similar reefs may

be observed all along the coast, at Cæsarea, Acre, Tyre, Sidon, Gebal, &c. These formed the earliest harbours of history, seized upon by the Phœnicians with a sort of instinct, as suitable for small shipping; they built a breakwater out from the land at the south, leaving the entrance at the more protected north. Before history began this mysterious people started from their harbourless coast, and sailed to Cornwall and to the Canary Isles. In these islands the lecturer had seen the Phœnician inscriptions carved before the time of Solomon. They brought back with them the orange, the golden fruit of the Hesperides. This narrow coast was all their home; they wanted no land, but, like sea-birds, only nests in the rocks for their wives and little ones. He had visited the island of Ruad (the ancient Aradus), which also has its reef of rocks. Here he found a singular survival: it was absolutely covered with houses, but they contained only women and children. The men were all off on a voyage, to New York, to Liverpool, to Buenos Ayres. Here then were the descendants by blood and habits of the old Phœnicians.

The great system of plains along the Syrian coast, interrupted only by Carmel and the Ladder of Tyre, has had much to do with the history of the country. Here were fought the great battles of the nations. It has been the high road of armies for 5,000 years; the arterial military road between Egypt and Assyria, as testified by the tablets at Dog River, near Beyrout. Humanly speaking, these plains were the preservation of the Kingdoms of Israel and Judah. The armies marched with cavalry and chariots, they could not deploy and manœuvre, and so left undisturbed the mountain kingdoms. The plains made the wealth not the strength of Syria. David and Solomon were good strategists and never fortified the plains, but only the hills. When the alien armies marched across the plains the nations retired to the mountains, returning in times of peace to cultivate their corn.

Jaffa is famous as the landing-place of the materials for the Temple brought by the Phœnician allies. Ascalon is counted as a Philistine town, but really belonged to the Phœnician Tyre and Sidon. The house shown as that of Simon the Tanner is not an unlikely site; it is close to the town wall, satisfying the Jewish law that tanneries should be outside the city, and has a fine well of water. Cœur de Lion took Jaffa for the Crusaders. The sad and dark spot in its history is the cruel massacre of prisoners by Napoleon. The lecturer has talked with an eye-witness of this scene, which occurred near the place where the English Hospital now stands. Jaffa has doubled itself in thirteen years; its present growth being as rapid as its former decay, for after the Crusaders it became almost as deserted as Cæsarea is now. The famous oranges of Jaffa are of course not indigenous. Neither is the prickly pear, which comes from America. Reference was then made to the beautiful plain of Sharon. The rose of Sharon was identified with the sweet-scented narcissus. The rose, in the common understanding, is not indigenous in low lands.

Canon Tristram then passed on to a bird's-eye view of the general character of the country. The frame and lighting of a picture have much to do with its value. So the setting of the Bible is most important. In no other country beside Palestine can so many phenomena of different latitudes be seen in so small a compass. Here are all maritime phenomena, here are rich plains, wild hill-country, and eternal snow. The depression of the Jordan Valley is a phenomenon absolutely unique. There you may find plants and animals that belong to Nubia, Central Africa, Madras, and Ceylon. The consequence is that the writers of the Bible were familiar with the phenomena of the whole world. Had the Bible been written in India how impossible would have been the imagery of the snow and hail! One night beyond the Jordan the lecturer was encamped under palm trees, the next, after a hard day's ride, he was encamped under Scotch firs! The Bible was written in the one land in the whole world which provides illustrations that appeal to every inhabitant of the globe.

Objections are made by some to the large population claimed for Palestine in old times. The Canon pointed out that the terrace cultivation was quite equal to that of Malta. There is no reason why in Solomon's time Palestine should not have been as thickly populated as Belgium and Barbadoes to-day. Rain was then much more plentiful. Native forests existed everywhere. The evergreens, the ilex, the sweet bay, drew down much moisture. When these were cut down their place was taken by the olive-tree, which brings down more moisture than any other tree.

An intelligent study of the fauna of Palestine may check some of the results of the higher criticism. In Leviticus Moses gives a list of animals which he repeats thirty-eight years after in the Book of Deuteronomy, with the addition of nine new species. Why this addition? Because the first list was compiled only nine months after the children of Israel left Egypt, while the second was made after their long sojourn in the wilderness. Now, while the Canon was travelling across the Jordan he picked up all the Arabic names he could find of animals and birds, with the result that eight out of nine of these added species were found to be creatures that now exist in the desert and which only could have existed in the desert and are not found in Egypt. This change in the lists is far better accounted for by the view that Moses wrote the Pentateuch than by the theory that it was compiled by Ezra one thousand years after. The Jews were neither travellers nor naturalists.

On Tuesday the pilgrimage proceeded to Jericho. On arriving at the "Good Samaritan's Inn" we found luncheon ready in the great court-yard. Canon Tristram's lecture-talks were intended to follow the route taken, so after lunch, standing against a big rock, with the attentive pilgrims sitting and standing below, above, and around him, the traveller of almost half a century began his interesting account.

We were now, he said, in the Wilderness of Judæa. The ancient kingdom was divided into three parts—the Hill Country, the South

Country, or Negeb, and the Wilderness. The Hill Country has always been fertile, and was once very well watered. The South Country used to be well populated and watered as shown by the numerous cisterns. But the Wilderness was never cultivated except in patches. 'Ain Shems is the last spring till we get to Jericho. The torrent beds are not often flooded, but when they are the inundation is tremendous. The Canon has encamped in a dry wady, but at midnight has been forced to flee from the sudden flood. He saw then the difficulty of measuring geologic forces by time, as a single flood may carry away much land. Much of the imagery of the Psalms is furnished by David's wanderings from the Wady Kelt to 'Ain Jidy. "A dry and thirsty land where no water is," "Turn our Captivity as the torrents of the South," are phrases easily understood here. The Canon has seen the wild boar driven up here after the Jordan floods, as the lions were driven up from the "swellings of Jordan" in old times. The last lions in Palestine were killed on Carmel at the time of the Crusaders, but the bear and the leopard are still to be found in the Lebanon and Anti-Lebanon. The features of this part of the country have not changed from Bible times.

Khans are as unchangeable as roads, and we may well believe that this is the spot referred to by our Lord in the parable of the Good Samaritan. There were always cisterns here; here, for once, we are on no apochryphal site. Partridges abound, and David speaks of being chased "as a partridge in the wilderness." John the Baptist roamed all over this wilderness, perhaps preached here at this very Khan. Locusts and wild honey would be his natural food. The Arabs still catch locusts here; when fried and eaten with salt they taste like marrow. The hives of the wild bee, *Apis lagustri*, yellower than our bee, are found here in the caves. In the autumn the land is so bare that the bees eat their own honey. The honey is prized by the Arabs, who catch a bee, gum a tiny fragment of feather to his abdomen, let him go, and follow him to his hidden hive. Not far away is the Frank Mountain, where a castle was built by Herod as a last impregnable refuge in case he was driven from his kingdom. He may lie buried there in a tomb at the bottom of a pond.

On arriving at Jericho we found that a magic town had sprung up in the night: a huge circle was formed by about forty white tents, with great dining tents in the middle; the camp at Jericho being under the personal management of Mr. Alexander Howard. The general arrangements in Palestine were made by Messrs. Thomas Cook and Son. After dinner Mr. Bliss gave an informal lecture on the Lebanon. The next morning the party rode off to the Jordan and the Dead Sea, while Canon Tristram and I took a quiet day for exploration. It was difficult to realise that thirteen years had gone by since his last visit to Palestine: every bird, every plant were as familiar to him as if he had seen them the day before. In the cuts made by the Fund at Tell Abu 'Aleik and the Tell at 'Ain es Sultan, I was pleased to recognise several distinct varieties of the pre-Israelitish or Amorite pottery, so familiar to me in the lower

strata of Tell el Hesy. It shows that this was not a local Philistine type, and we may hope now to find it in other sites, furnishing a key to their age. About two and a half miles north of Riha (the modern Jericho), just after crossing Wady el Nuwei'meh we found the Arabs digging out stones from some low mounds, for a new building at Jericho. The ruins cover a space some four hundred and fifty yards by two hundred and fifty. We found many important Roman traces, a Corinthian capital, marble fragments of pavements, tesselated pavements, bath tiles, well built walls, frescoed walls, &c. A detailed report will be given later. Canon Tristram and I talked the matter over, and in his evening lecture in the dining tent he gave a brief description of what we had observed, suggesting the strong probability that the place was Herod's Palace which he bought from Cleopatra. It was most gratifying to myself, the last explorer of the Fund, to have been associated in this discovery with one of its first explorers.

The Canon began by saying that in this deep depression of the Jordan Valley we have the key to the physical history of the world as well as to the history of the human race. We have here a problem of geology. The depth of the fissure at the north end of the Dead Sea is 1,600 feet below the Mediterranean level. An examination of the strata on the east and west sides shows that the fissure is no recent volcanic one. All the volcanic traces are superficial and subsequent to the Iocene period. The Jordan once flooded the whole valley, as fresh-water shells, similar to those found in the river to-day, occur on the top of the ridges. When the Canon began his work, absolutely nothing was known in the great museums of the fishes of Galilee and the Jordan. Now, 38 species have been found in the Sea of Galilee (27 by the Canon himself), and the fish turn out to be, not those of the Euphrates or the Orontes, but those of Tanganyika and the other great African lakes. Hence his belief that there once extended a great chain of lakes from Hermon to the Transvaal. It is the putting of little things together that has solved the great problems of the world. Like all lakes that have no outlet, the Dead Sea owes its extreme saltness to evaporation.

We now come to the human history. With the exception of Egyptian campaigns, the raid of Chedorlaomer is the oldest in history. We can trace his march to the point where he was met by Abraham on the plains to the north. At that time all the plain was as rich as this oasis of Riha, as may be proved by digging anywhere through the marl to the alluvial soil. The Canon sought to drive out of people's heads the opinion that the Cities of the Plain were at the bottom of the Dead Sea—a story absolutely without foundation. That the cities were on the plain to the north is easily proved ; it was from a hill between Bethel and Ai that "Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere before the Lord destroyed Sodom and Gomorrah." From this hill to-day you can see the plain but not the sea. Again, Abraham ascends a hill near Mamre and looks *towards* (not *at*) Sodom and sees the smoke rising ; now, from this hill the intervening

hills prevent one from seeing the plain itself, but smoke rising from the plain could easily be seen, whereas smoke rising from the Dead Sea would be quite invisible. This was first argued by Grove and followed by the Canon.

From the Jebel Nebâ Moses might well have surveyed a large part of the country. Canon Tristram was the second to identify this with Nebo and the first to publish it. The preservation of the ancient name of Gilgal is most significant. In 1857 there were still a few palm trees left at Jericho. There was once a vast forest here which did not interfere with the corn-culture beneath. Palms must have salt in the soil—here the water is mainly brackish. Cleopatra cleared away the palms to introduce the Balm of Gilead (*Balsama dendron*), which must have a tropical climate. Like all exotic plants it finally died out. In Crusading times Jericho became the property of the Knights of St. John, who introduced the culture of the sugar-cane ; the ruins of their mills may yet be seen. The revenue was then £1,500 a year. At the time of Joshua, Jericho was near 'Ain es Sultan. The Canon pointed out the difficulty of a vast army in crossing the Jordan without boats, which we know they did not have. You cannot, he said, explain Scripture history if you try to deny miracles. We can follow Joshua's march to Ai and to Bethel up the dangerous pass of 'Ain Duk. How easily the spies could have been concealed among these crags.

Not the least interesting place here, though very traditional, is Mount Quarantana, the Mountain of Temptation. The Canon described a wonderful system of hermit caves, partly artificial, some of them walled in. For some time they were deserted, but now, principally in Lent, they are re-inhabited by hermits from Egypt and Abyssinia. The walls are covered with frescoes, dating from the time of the Arian controversy. There is not a trace of a crucifix nor of the Adoration of the Virgin. In the lists of Apostles, St. John appears at the head.

While the lecture was going on the rain beat down upon the tent and the prospects looked very grave for the morrow, but Thursday dawned clear and cloudless and the pilgrimage returned to Jerusalem in comfort, some by Mar Saba and the rest by the ordinary route. A good audience assembled in the evening to hear the Rev. Mr. Kelk lecture on Walks about Jerusalem, which he modestly called the tale of an ordinary observer. He pointed out the fact that Jerusalem is once more becoming a city of Jews. It is not many years since the estimate of the population gave 8,000 Jews, 10,000 Mohammedans, and 12,000 Christians. He believes that there are now 40,000 Jews, 8,000 Mohammedans, and 12,000 Christians. He stated that this is disputed, some putting the number of Jews as low as 26,000, but five years ago he caused a careful census of the Jews to be taken, and they then numbered 30,000 ; since then there is certainly an increase of 13,000, so that he believes the above estimate of 40,000 to be under the mark. Mr. Kelk then described the familiar but ever interesting walk around the city, beginning at the Jaffa gate and going southwards.

On Friday morning half the party went to Bethlehem, with Canon Tristram to lecture there and on the way, while the rest of the party had the privilege of listening to a peripatetic lecture by the Rev. Mr. Hanauer upon the present Walls and Gates of Jerusalem.

After meeting at the Jaffa Gate, this section proceeded up David's Tower, then on to the Rock Scarp of Zion at Bishop Gobat's School, and so on as far as St. Stephen's Gate. The party was somewhat large for an open-air lecture, so in the afternoon the section that had visited Bethlehem in the morning heard Mr. Hanauer's lecture in the lecture room, and then guided by the dragomans, visited the places described. Mr. Hanauer pointed out that the present city walls, though comparatively modern, yet present many points of interest which, as a rule, receive scant attention. Legendary lore has a real value, as, for example, the legends connected with the district east of the city which point unmistakably to the mysterious sect of the Essenes. The present walls, the lower parts of the Haram enclosure excepted, are the work of Suleiman the Magnificent, and were erected between the years 1536 and 1542. The order of the building may be followed from the inscriptions. Several interesting legends are extant, one of which tells that the architect who had excluded Neby Daûd lost his head for his impiety. The lecturer, however, pointed out that the first reference to this spot as the sepulchre of David is by Raymond D'Argilis. The circumference of the walls is about three miles. Space forbids my following the lecture any further, but its value lay, not only in the folk lore, of which Mr. Hanauer has made a speciality, but also in the fact that the lecturer has passed most of his life in Jerusalem, and as a boy assisted in Warren's excavations. I hope that we may see it published in full some day.

Friday evening the Rev. Mr. Zeller gave a learned lecture upon the Druzes, but as the substance of the lecture is in the September number of the "Church Missionary Intelligence and Record" (Salisbury Square, London), for 1887, I refer the reader to that magazine. It was originally intended that on Saturday morning Mr. Hanauer should accompany the party to the Haram, but it was decided to have his lecture beforehand in the lecture room, and at the early hour of half-past eight the room was crowded. The enthusiasm of the pilgrims for the lectures was most gratifying to those who arranged them. In six days they listened to ten lectures and visited all the sites of Jerusalem besides.

Mr. Hanauer illustrated on the black-board the original contours of the Temple Hill, showing how it had been altered in the course of centuries. A most hearty vote of thanks was accorded to the lecturer, who had come up from Jaffa, and who was obliged to return immediately in the midst of a wild storm in order to preach twice the next day.

In the evening Mr. Bliss lectured on the "Mounds of Palestine," with an account of his work at Tell el Hesy. On Sunday the Bishop of Worcester preached in the morning at Christ Church from the text "Our feet shall stand within thy gates, O Jerusalem." He spoke of the

uncertainty attaching to the different sites here, and emphasized the spiritual character of Christianity. In the evening the sermon was by the Bishop of North Dakota, who had made a most stormy landing at Jaffa that morning.

Monday dawned with the fine weather which had become proverbial with the pilgrims. A small section left by land for Damascus, and the rest returned to Jaffa to embark that night. At Athens they are to hear lectures from Professor Mahaffy, who also spoke to them in Cairo. The lecturer at Rome was Archdeacon Farrar.

Jerusalem, *March 7th*, 1894.

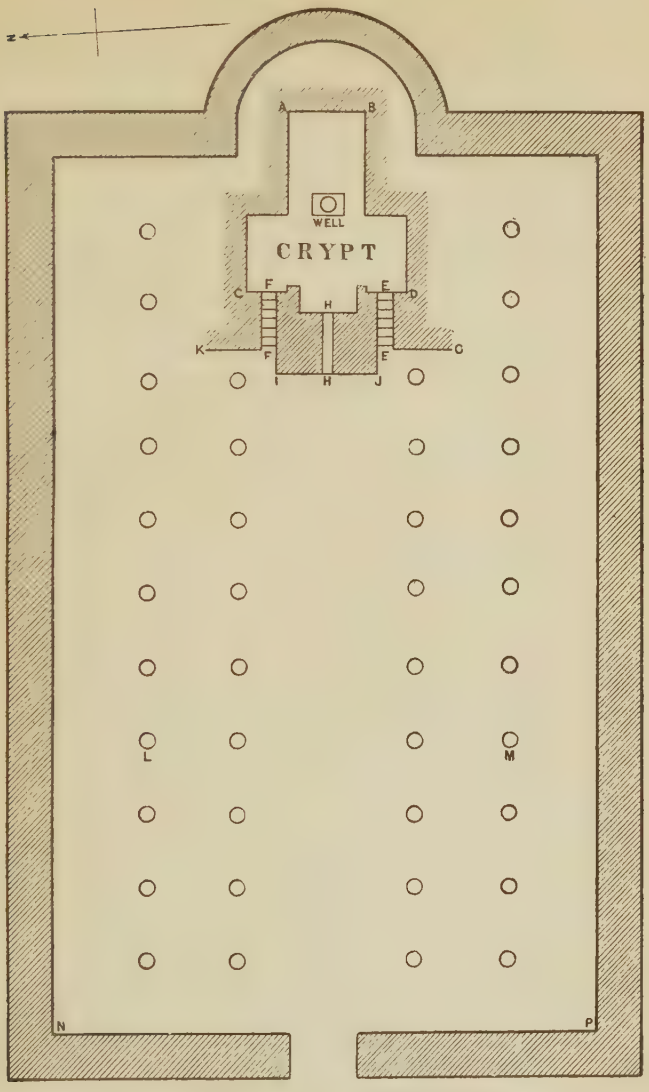
THE CHURCH AT JACOB'S WELL.

By F. J. Bliss, M.A.

In December last I travelled by land from Jerusalem to Haifa, *viâ* Nâblus. The thorough work of the survey of Western Palestine has left very little to be done above ground, and the principal way to help the Fund now is to be on the alert to watch operations in places that are being dug up. One of the most interesting places in Palestine, because one of the least disputed, is Jacob's Well. It is a link between the histories of the Old and the New Testaments. It is the spot where the universality of the Christian religion was proclaimed in definite terms. The site has been greatly neglected, and I am glad to announce (what has been known to recent travellers) that at last proper care is being taken of the place.

For some years the property about the spot has been in the hands of the Greek Monastery, and has been enclosed by a wall. Visitors of former years will remember that to see the well they were obliged to descend by a hole at the surface of the ground into a small vault, choked with *debris*, but apparently some 20 feet by 10 feet. The discovery of the well-stone itself is described in the *Statement* for 1881, p. 212. The present Abbot is a Greek of genuine archæological tastes and enthusiasm. During the past year he has done some excavating with valuable results, which I shall now describe.

He began by clearing out the vault entirely, showing it to be a perfectly preserved cruciform crypt (*see* A, B, C, D on plan). The eastern arm is 13 feet by 9 feet 6 inches, but the western arm is only 3 feet 6 inches deep. The east and west axis of the crypt is 25 feet 6 inches, and the north and south axis 20 feet. At the point E he found a doorway with a stair, leading up out of the crypt to a pavement some 6 feet above the floor of the crypt, but several feet lower than the top of its vault. The walls between which the stairway passes are plastered. At F he found a similar door, but he has not yet cleared away the rubbish under which corresponding steps are doubtless hidden. At the point H



RESTORATION OF

CHURCH OVER JACOB'S WELL

SCALE OF FEET

0 10 20 30 40

in the western wall of the crypt, about 6 feet above the floor, is an opening of a passage, which leads out on to the pavement. A section of the passage measures somewhat under 2 feet square. The well is at the western end of the eastern arm. The walls are plastered, and on the floor, near the well, are signs of a mosaic pavement. The crypt is not lighted except by the passage just mentioned. The Abbot has placed an altar at the eastern end. He has also fitted a wooden door at the doorway at E, so that the crypt is now approached by ten steps.

The pavement (stone-flagging) at the top of the stairway EE has not been traced further than the point H, but it may be assumed to occupy the place around the crypt. It is, as I have said, several feet lower than the top of the vault, hence the walls EG, IHJ, and the inferred wall KF, will be seen to rise from it. The wall EG has not been traced far enough for us to tell whether it continued southwards, or took a bend to the east.

So much for the crypt and its immediate surroundings, but the Abbot has done further work in excavating. Eighty-one feet west from the westward opening of the passage HH, he has cleared away the rubbish long the upper part of the inside of a thick wall (NP), exactly parallel to the wall IJ, and hence also to the north and south axis of the crypt. As proved by comparison with other places, at least 10 feet of this wall must lie buried under the rubbish. It is 66 feet long from N to P, and its central point (in the middle of the doorway) falls in a continuation of the line HH ; hence it is exactly opposite the well, at N and at P the wall turns to the east, and was traced for some 50 or 60 feet only. The wall, as seen from the inside, is built of roughly hewn stones, with small chippings let in between the joints, which, however, are well plastered over. It is difficult to determine the real thickness, as a rude modern wall has been built upon it and outside of it, making the entire present breadth over 12 feet. Accordingly, I have not seen the outside face.

At the point M, 35 feet from the west wall and 11 feet from the south wall, there sticks quite perpendicularly out of the rubbish a broken column of syenite granite. At the point L, 35 feet from the western wall and 11 feet from the north wall, there is a similar column (measuring 6 feet round), evidently *in situ*. Leaning against it there is another column, which I have not drawn ; the first of these adjoining columns is slightly shaved off at the point of contact. The Abbot cleared the rubbish from about these two columns, and tells me that the place where they rest on the ground was found to be on a level with the pavement at the top of the stairway from the crypt. I was very sorry not to visit the spot with the Abbot, but he was away, returning only at night, when I saw him at the Monastery, but as his Arabic is not perfect I could not get out of him all I wished, although he was most cordial in furnishing information. However, he was clear on this point of levels, which is important in deciding the identity of the work about the crypt with the other discoveries. The rubbish near the columns was 12 or 15 feet deep, at the bottom he found ashes as from the falling of a roof.

On the basis of the facts above presented, I have ventured to restore

the church as in the plan. The door shown in the west wall was found in the ruin ; the width of the wall I assume to be about 5 feet ; the north and south walls (rising now only a foot or two above the rubbish and extending only 50 or 60 feet east) I continue to points directly north and south of the end of the crypt ; the east wall I draw with an apse as a termination of the nave—as I remember the ground above the east end of the vault, it falls away in a sort of rounded hillock, suggesting a buried apse ; the altar, usually just west of the apse, would thus come just above the well, or the sacred spot of the church. I do not venture to draw transepts with apses, as there is no indication of them.

. I draw double aisles for the following reason :—The north and south axis of the church is 66 feet ; the column M is 11 feet from the south wall and the column L 11 feet from the north wall, leaving 44 feet between the two columns, obviously too great a distance for the span of the arch of the nave. I thus assume another column 11 feet to the south of L, and one the same distance to the north of M, giving 22 feet as the span of the nave. We thus have four rows of columns. As L and M are each 35 feet from the west wall, I divide the space by four, giving spans of about 9 feet. This division also brings columns in a line with IHJ.

As the pavement found at the top of the stairway EE is several feet below the top of the vault, the choir of the church must have been necessarily elevated above the nave. Whether this elevation extended across the width of the church depends on the unknown continuation of the wall EG, and of the inferred wall KF. If EG extended to the south wall of the church, then the choir would have been ascended by steps from the west ; if EG turned and joined the east wall, then the choir steps would have ascended from the south. The pillar found leaning against L I have not indicated in the plan, as it may have been placed in some later time. It is possible, however, that all the columns were in pairs.

This restoration has been attempted on the assumption that the remains about the vault belonged to the same construction as the west wall with the columns L and M. That the vault was merely the crypt of some superimposed edifice is made probable by the steps leading up to the pavement, and it is natural to assume that the west wall with the columns belong to that edifice, as they follow exactly the orientation of the crypt. The correctness of my plan could be tested by a few days' excavation in search for answers to the following questions : (1) Can traces of the pavement about the crypt be found as far as the western wall ? (2) Are the bases of the columns L and M actually on a level with the pavement ? (3) Are other columns to be found under the rubbish at any of the places indicated ? (4) What is the further direction of the wall EG ? (5) May traces of an eastern apse be found ? (6) Were there transept apses as in the Church of St. Mary's at Bethlehem ? (7) What is the breadth of the western wall ? (8) Has it at any point a facing of well cut stone ? This last question is important. The stone of the walls HJ and EG is well dressed, and it is hard to

reconcile with it the rough western wall. But this wall was very thick: I have drawn it at 5 feet, but it may have been 8, or even 10. The inside of the wall was plastered, hence a smoothly dressed surface was not of importance there. We would, however, expect a well-dressed outer facing, and such an one may exist under the rough wall built on the ancient one.

The question arises: who built this church? The only indications of date lie in the dressing that resembles crusading work noticed by Major Conder on the well-stone, which I also recognised on the newly-excavated stone work outside the crypt, with the pointed arches of the vault which support the same date. We know that a church existed here before 383. In 700 Arculf, Bishop of Gaul, describes a cruciform church with a well in the centre of the cross. This was seen by St. Willibald in 722. In 1322 Sir John Maundeville finds a church here beaten down.

The following theory I would advance somewhat tentatively. At or after the time of Constantine a large basilica, as figured in my plan, was built here with a cruciform crypt over the well. This church was destroyed by Omar, but the crypt preserved. It was this crypt that was seen by Arculf. In his plan (*see Statement* for 1877, p. 73) the arms of his cross are in different proportion to each other from those in the present crypt, but we must remember that Arculf was not a very critical observer. More serious is the objection that in his plan the well comes at the intersection of the arms of the cross, whereas in the present crypt, while it is in the centre of the crypt, it is at the end of the eastern arm. It may be that the crypt was rebuilt by the first Crusaders (whose stone cutting seems recognisable), and that the form of the cross was altered, while the general idea was preserved. While rebuilding the crypt they may have not attempted to restore the surrounding church. It may be that Jaladin made breaches in this repaired vault, so that Sir John Maundeville in 1322, seeing the damaged crypt and the ruined church, would naturally write of Jacob's Well as having a "church beaten down" around it.

We may well congratulate ourselves upon the fact that the crypt, whoever may have built it, has now not only been cleared out, but is carefully guarded. The custodian, under the Abbot, is an obliging Moslem, called Daûd, living in the village of Belata, seven minutes' off. The breaches in the vault have been repaired, and the approach is now by steps, at first from the present level of the ground by steps constructed by the Abbot, and then by the ancient excavated stairway. The Abbot has placed an altar in the vault with a double purpose: first, out of reverence for the sacred spot; and second, to secure it against molestation, as all sects respect a place consecrated by an altar. It was interesting to find on my visit to the Abbot after my measurements had been made at the well, that he also had seen a likeness between the ruined church and the basilica of St. Mary at Bethlehem.

While at Nâblus I was pleasantly received by the Samaritan High Priest, a man in middle life. As males so preponderate in this small

community, the matter of finding wives continues to be one of great difficulty. The High Priest's son, however, though only 17, has been married some time. A marriage was recently arranged between a young Samaritan and a rich Joppa Jewess, but it fell through, the difficulty, I understand, being the question as to who should perform the ceremony.

At Sebastieh (Samaria) I found that extensive repairs were going on in the mosque at the east end of the Church of St. John. I noticed an interesting stone fragment, perhaps recently turned up: a bust of a man in coat of mail, arms raised to level of head, supporting three small columns, one in each hand and one on his head. The summit of the hill of Samaria is crowned by a tell. The *tell-slope* is unmistakable; the top fairly flat coming to a distinct edge, and dropping at a sudden angle. At the west and north I should estimate the accumulation at about 40 feet. The flat top continues to the east where a terrace occurs, like a platform on the tell, indicating the ruin of some later building that did not cover as much ground as the earlier ruins.

Between Jenîn and Haifa we passed the two great tells of Ta'anuk and Mutesellim, near Lejjûn. The latter is somewhat circular in shape, and its north and south axis at the summit measures about 1,000 feet. The accumulation at its southern end is 50 feet, while at the northern end over 80 feet. As I paced up and down this magnificent site, commanding such a wide outlook over the plain of Esdraelon, and remembered a similar outlook from the smaller Tell el Hesy, which yielded up its story to us, I confess I felt a burning desire, which returns upon me as I write, to put the spade into the larger tell also, and see if it would not settle the much discussed site of Megiddo. Whatever Mutesellim may represent, the site was one of the most important in the whole country. The pottery on the summit is not very distinctive, but the absence from it of the Roman ware, so prevalent in the fields between the tell and Lejjûn, suggests that the earlier occupations were at the tell and the later near the mills. The tell at Ta'anuk is smaller than that of Mutesellim, but very similar in appearance. They are less than 5 miles apart, which is suggestive when we remember how often Taanach and Megiddo are mentioned in lists, the one after the other, as well as the phrase "Taanach by the waters of Megiddo."

Beyrout, Syria, *February 7th*, 1894.

A LEBANON CLIFF CASTLE.

By F. J. Bliss, M.A.

The River Auwaly flowing westwards from the Lebanon enters the sea about two miles north of Sidon. Some eight miles from its mouth, at Merj Bisry where the narrow bed widens into a small fertile plain, it is joined by the river of Jezzîn coming down from the south. The

sides of the Jezzîn valley are in contrast, for on the west the hills are thickly wooded and less steep, while the eastern hills, though terraced and planted on their lower slopes, culminate in headlands of solid rock which round out from the cliffs like huge towers.

One of these projections is more rounded than the rest and is not unlike the first rude fashioning of the head of some gigantic statue. It is called the Castle of Fukhredeen Ma'an, from the Druze chief who held it against the Turks. Notices of this castle have appeared in Churchill, Thomson, &c., but I have not seen a full description. The approach is somewhat difficult but not at all dangerous, for a rough path steeply climbs up a break in the cliff where enough soil clings to support brambles and wild fig. We could easily understand, however, how different would have been the attempt to get up to the castle had it been held by an enemy. A natural ledge of rock runs around the centre of the headland, and this was probably what suggested the use of the place as a stronghold. The approach to the ledge from the continuation of the cliffs to the north was probably guarded by a drawbridge, for, on reaching the level of the ledge, we found a deep cut in it, about 15 feet across. The entrance was also once guarded by a tower of masonry, of which we saw the foundations. The ledge begins as a narrow groove in the face of the cliff, but further on has a width of 12 feet. Towards its southern end the rock of the cliff above projects over the ledge, beyond the precipice below, making a roof which slants upwards and outwards. The length of the ledge is about 500 feet; at first, after leaving the "drawbridge," it slants upwards but later runs quite horizontally. Where the ledge slants the edge is stepped down, as if to secure stones which may have formed an ancient parapet. In the cliff back of the ledge, opening from it, are two chambers hewn in the solid rock. In the floor of the ledge, as well as in the wall of the cliff, there are lines of small square holes, as if for beam-ends, tier upon tier, as I found at Ma'lula. This suggests that a second storey of wood was built against the cliff above the ledge and explains several steps hewn in the cliff high above the ledge floor leading to a door hewn in the face of the cliff. These steps probably connected this chamber with the second storey. We need not suppose that such a second storey above the ledge was very substantial; it may have been constructed like the watch towers erected on stout poles in the Lebanon vineyards to-day, and floored with boards and brush. We counted five openings to chambers in this upper level, one of which was walled up with nicely-cut white stone. As these openings were in the face of the cliff some 15 feet or 20 feet above where we stood, we could not get up to examine the masonry or see whether the chambers were connected by galleries.

In the rock floor of the ledge two pear-shaped excavations had been made, large at the bottom and narrowing to a small mouth, 16 feet deep. These were evidently used for storing corn, as they are of the same shape as the Bedawin corn-pits. The one we examined was nicely plastered. Another square excavation served for a pool. Water was brought

from a spring in the high land above the castle by a channel cut as a groove in the rock, lined with tiles. High up above the ledge is cut a niche in the cliff in the form of a pointed arch. There are holes as if for beam-ends in the rock at the base of the cliff. Over the cliff water-spouts project from the ledge.

The view from this lofty ledge is magnificent. A visit to the place would, I am sure, stir the romantic feeling latent in the most commonplace mind. A stranger ignorant of the history of the Lebanon would at once feel the necessity of inventing a tale of chieftains, and of sieges, and all sorts of adventure. History, however, furnishes us a tale ready made fully romantic enough to harmonise with the surroundings. The history of the Lebanon has no more picturesque figure than that of the Emir Fukhredeen Ma'an. The Ma'ans became prominent during the early part of the seventeenth century, but their ancestors, Arab Sheikhs who had lived near Aleppo from the fifth century, emigrated to the Southern Lebanon in 821. They became well established in the mountains and, early in the eleventh century, accepted the teachings of Darazi, the follower of Hakem, and thus gave origin to the Druzes. For more than seven centuries after these Arab tribes appeared in the Lebanon the over-lordship was held by the family of Tanuch. Local affairs thus continued in their hands under the dominion of Saracens, Franks, and Egyptians. Under them the feudal system which has broken down in Lebanon only within the last 30 years became perfected. After the Turkish conquest, however, the Tanuch family lost power. In 1516 Sultan Selim entered Damascus, and on his return to that city the next year, after the conquest of Egypt, the Emir Fukhredeen Ma'an I sought his protection and favour. His submission was rewarded and the Sultan invested him with the government of the mountains from Joppa to Tripoli.

From this time the Ma'ans became the ruling power. The Emir Fukhredeen II passed his youth under the care of a Maronite Sheikh, to whom he had been sent during a time of trouble. Later on we find him ruling in Lebanon and joining in a conspiracy against the Sultan. He even laid siege to Damascus and extorted a large ransom for its deliverance. An army of 50,000 men was sent against him by the Sultan. Large as was this army, it is doubtful whether it would have overcome the Emir's forces could he have had the loyal following of the other Sheikhs. But the Sultan relied upon the jealousies of the chieftains and not in vain, for the Shehaabs, a rival family, joined the Sultan and cut to pieces the Emir's forces near the Jordan. This spirit of local faction has always been characteristic of the Lebanon and has been successfully calculated upon by all who have had to rule over this people. Somewhat daunted by the defection of the Shehaabs, the Emir made a general appeal to the loyalty of the other Sheikhs, but they responded so feebly that he suddenly sailed for Europe, an undertaking so rare in those days that it shows a startling independence of character.

Great was the excitement in Pisa during the winter of 1615. One of

the old palaces was occupied at the command of the Grand Duke by an Oriental, the professor of a mysterious religion. Seeing that the Grand Duke treated him with marked courtesy, the nobility, piqued perhaps by curiosity, visited him and fêted him with great honour. Reports of this extraordinary visitor reached Naples, and the King sent for him to pay a visit. So the Emir proceeded to Naples, where he was comfortably housed and given a liberal allowance. But this life of soft inaction soon palled on the warrior, who had lived a life on horseback in his wild Lebanon. The novelty for the Italians, too, wore off. The King's hospitality proved to have a distinct object, for one day the Emir was asked what force he could muster to the aid of the Italians should they attempt to land in Syria. The Emir gave an equivocal answer, with the result that his allowance was promptly curtailed.

Greater Kings, however, showed an interest in him. Two royal offers he refused with his Eastern politeness. Louis XIII offered, through the French Consul, to mediate between the Emir and the Sultan. The King of Spain sent him a letter offering him a government "better than that of Lebanon" if he would become a Christian. After five years of European life, of which he had become thoroughly sick, he received a letter from home saying that his aged mother was dangerously ill and announcing that the Pasha of Damascus had confirmed him in the government of the Lebanon. When he had with some difficulty convinced the Italians that he did not mean to use his knowledge of their country against them, he was given a passport and sailed away, landing at Acre in 1620. He was received cordially by all his former rivals, and his son, 'Ali, who had been ruling the Lebanon for some time, handed over the government to his father.

And now the governor of Damascus, whose tenure of power always depended on his skilful manipulation of the local chiefs, by a cordial recognition of Fukhredeen's suzerainty over the other Sheikhs secured his assistance in collecting taxes long overdue to the Sultan. This suited Fukhredeen for he was able to pay off an old score against the Safas of Tripoli while apparently doing Imperial business. He turned out to be so valuable to the Sultan as a tax-gatherer that in 1626 he received a firman naming him governor of the entire mountains from Jerusalem to Tripoli and confirming his power over the Arab tribes between Damascus and the Dead Sea. The Pasha of Damascus naturally resisted these new rights of his nominal subject but the Emir took him prisoner and soon got a proper acknowledgment of his power. In 1627, in consequence of a new firman which gave him almost royal power, permitting him to repair roads, build forts and raise taxes, he made a grand progress from Antioch to Gaza. Entering Damascus, he quite eclipsed the Pasha. For five years he ruled undisturbed, with justice and wisdom, showing great toleration to the Christians, among whom, it will be remembered, he was brought up. Under him the Franks began to return to the sea-coast as traders. But the Turks having got all they could out of the Emir and fearing his growing power, sent in 1632 an army and a fleet against him.

The Lebanon lies between the sea on the west and the plain of the Beka'a on the east. With the fleet along the coast and the army on the plain, the Emir, who had lost heart at the death of his son in a skirmish with the Turks, gave up active resistance and fled with a few followers to the Cliff Castle in the Jezzîn valley, which he is said to have fortified previously, perhaps in anticipation of some such necessity. We may attribute the tower at the entrance to him and perhaps the masonry in the upper chamber, with the tiling of the water-channel, but I am inclined to think that the wall-hewn chambers were ancient excavations which he utilised. The Cliff Castle resembles in many particulars those of Ma'lula, which I described in the *Quarterly Statement* of April, 1890. The chambers there I am inclined to think even older than the Greek inscriptions cut in their walls.

Here for several months the Emir held out against the besiegers. With a good water supply, ample corn-places, which his prudence had doubtless filled, comfortable chambers, glorious air, and a wide look-out, the siege need not have been such an uncomfortable one. At first the besiegers kept below the cliffs but finding it impossible to scale them went around to the high ground above. Descent seemed equally impossible. Treachery, as usual, betrayed the castle. A goatherd led the Turks to the spring which furnished water to the besieged. Tradition has it that the Turks slew a number of sheep and oxen, defiling the water with the blood and entrails. The Emir, finding his water supply endangered, was let down the cliff by ropes and with his secretary and three sons sought another hiding place.

The Cliff Castle we have been describing is in the range of cliffs that crowns the eastern slope of the Jezzîn valley. Below the cliffs the ground slopes somewhat irregularly westwards, until it comes to an edge at the top of another range of cliffs towering above the stream-bed, not unlike the higher range. Between the base of these cliffs and the stream-bed there is a steep slope, strewn with rocky fragments fallen from the cliff above. In the face of the cliff some 30 feet above its base is the mouth of a cave, inaccessible from below, as the cliff projects out so as to overhang the slope. Square holes cut in the face of the cliff from the cave-mouth to the top suggest that it was once approached from above by a ladder set up against beams projecting from these holes. In time of danger the ladder might have been pulled down into the cave. I have not yet visited this cave, and am indebted for a description of it to the Rev. William K. Eddy, of Sidon. He says that the cave is not wide but that it is very deep, extending quite 200 feet back into the mountain. Water trickles from the rock of the cave and is collected in cisterns hewn in the floor.

To this apparently inaccessible den the Emir escaped. Treachery probably put the Turks on his track. Unable to approach the mouth of the cave they determined to mine down into it, and a square cutting in the top of the rock above still witnesses to their attempts. More successful were their mining operations from below. Fukhredeen was one day

quietly smoking his water-pipe, seated on a carpet on the floor of his cave, when suddenly a soldier's head appeared! We must suppose that his nonchalance was dramatically assumed, for he could hardly have been unaware of the mining under his feet. Through this hole made by the Turks over 250 years ago the cave may be approached to-day.

The Emir was taken on board the fleet and conducted to Constantinople; for three years he was permitted to live in domestic retirement on a liberal allowance, but in 1635 in revenge for some deed committed by one of his sons against the Turks he was executed. If the reader cares to follow the career of this illustrious man more fully, I refer him to the second volume of Churchill's "Mount Lebanon."

MARBLE FRAGMENT FROM JEBAIL.

By F. J. Bliss, M.A.

I send a photograph of a marble fragment found at Jebail, now in the museum of the Syrian Protestant College at Beyrout. Anything found at Jebail is interesting, from the extreme antiquity of this Phœnician site. The inhabitants are probably mentioned in 1 Kings, v, 18, as engaged in hewing stones for the Temple of Solomon. It is interesting to note that even to the present day certain villages of this district are famed for certain crafts; for example, the inhabitants of Shweir in the Lebanon are largely masons, and ply their trade as far as the Hauran.

In the collection of letters from Tell-el-Amarna in the British Museum there are thirteen letters from Rib-Adda, the Egyptian Consul in Gebal. As in the case of so many other Syrian sites, the name given to this place in Græco-Roman times never thoroughly supplanted the old name, which in course of centuries was restored. By the time of the Crusaders, the Greek name Byblos had disappeared, and the place was called Giblet. The modern name is even more like the original.

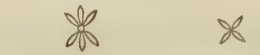
Philo, of Byblos, gives a free translation of a work by the Phœnician Sanchoniathon, who wrote probably in the second or third century B.C. Gebal is represented as being the oldest city in the world, having been built by the God El, at the beginning of time. It seems very probable that Gebal exercised the hegemony, at first, over the other Phœnician cities until it was over-topped by the importance of Sidon. It, however, was always a strong religious centre, and Renan called it the "Jerusalem of the Lebanon." In Græco-Roman times the mysteries of Astarte and Adonis were celebrated here. The older Phœnician worship passed over to Grecian types, as shown by the statues. I have seen in a private house in London a piece of Phœnician sculpture from the Lebanon: a beautiful Venus, entirely Greek, with her hand on the head of a priest of the pure Phœnician type, as shown in the ungraceful Cypriote art.

The fragment under consideration in this note seems to belong to the transition period. It seems to be part of a pillar. First there is a plinth 3 inches high, 18 inches long in front, and 12 inches at the side. On this there rises a plain pedestal, set back one-half an inch from the edge of the plinth (which is chamfered), 5½ inches high, and 8 inches across the front. Standing on the plinth at the sides of this pedestal are two bulls; they are fairly well executed, one fore foot is advanced, the heads are gone, but it is clear that the bulls were not winged; they

MARBLE FRAGMENT FROM JEBAIL.

measure 10 inches from the plinth to the top of their backs, hence they rise above the plain pedestal. From the pedestal rises the pillar, which appears to have been carved as a female statue; the lower part consists of drapery from under which appear the toes of two feet, placed close together. The ten toes are excellently carved, and are not at all stiff. Above the few inches of drapery the pillar is divided into panels by bands at right angles, the panels in front being much broader than the

rest. On the lower front panel is a lion's head, similar to the lion's head decoration on the stone Greek and Roman sarcophagi found at Sidon, which are doubtless the development of the metal plaques, in the same form found on Phœnician coffins of wood at the same place. On the panel above are three small busts in high relief. These are somewhat damaged, but it is clear that two, and perhaps the third, are of female figures: the style is Greek or Græco-Roman. The other panels are ornamented with rosettes, and shapes like these—



The circumference of the pillar increases as it rises. In the rear it is shaved off, so that the back panels occupy a flat surface. From the plain back of the pedestal it is clear that this part at least stood against a wall, but as the flat back of the pillar is ornamented, the wall may have been a low one.

It is the naturalistic treatment of the feet which appear from under the drapery that leads me to suppose that the pillar was in the form of a caryatid, with the main portion of the drapery about the lower limbs conventionally ornamented. That a pillar with an ordinary capital should terminate in a few inches of drapery with a pair of feet seems improbable. I may mention, however, that the open hand occurs as a symbol on a stile from Carthage, figured on p. 263 of the first volume of Perrot and Chipiez's "History of Art in Phœnicia," &c.

From the well-carved bulls and the busts, I am inclined to refer this fragment to the Greek period. The photograph is kindly furnished by my friend Mr. Moore, of the College.

Beyrout, *February* 14*th*, 1894.

THE SIDON SARCOPHAGI.

By the Rev. Canon C. G. Curtis, M.A.

The *Quarterly Statements* for the years 1887 and 1888 contained accounts of some very remarkable and beautiful sarcophagi which had then recently been found in a sepulchre at Sidon, and a monogram on the subject is now in course of publication at Paris by His Excellency O. Hamdy Bey, Director of the Museum of Antiquities at Constantinople. The sarcophagi have been placed in a room built for the purpose in that Museum, and have attracted a great deal of attention from antiquaries and others. The learned Canon Curtis, of Constantinople, kindly permits us to publish a paper on these most interesting objects which was read by him before the British Institute of that city.

The paper is reprinted from the "Levant Herald," by permission of the editor.

(*To face p.* 120.)

THE SO-CALLED SARCOPHAGUS OF ALEXANDER.

(*To face p.* 121.)

THE SO-CALLED SARCOPHAGUS OF ALEXANDER.

THE SARCOPHAGUS—CANON CURTIS'S LECTURE.—Canon Curtis read a highly interesting paper at the British Institute on Thursday last, containing, as the lecturer modestly put it, "Some conjectures respecting the —so-called—Sarcophagus of Alexander the Great, now in the Imperial Museum."

Canon Curtis prefaced his lecture by a statement of his impression concerning the other sarcophagus known as "The Mourning Women." Speaking of the figures on one side only of the sarcophagus, he suggested that they might represent not so many different persons, but one and the same person under different phases of emotion. The lecturer presented this expression of opinion tentatively, and then passed on to his subject as follows :—

> "The youth of Pella *one whole world* confined ;
> Within earth's *narrow* bounds he fum'd and pin'd
> As if shut up in banishment the while
> On Gyara's rocks or on Seriphus' isle ;
> But, when within that brick-girt town he went,
> With *one sarcophagus* he was content."

So moralised the Roman satirist Juvenal.[1] Where is that sarcophagus at the present day— that sarcophagus in which he was laid after he had been carried off by fever in Babylon? Some say that it is at our very doors—proud to believe that the tomb of *Alexander* the Great is now preserved in the city of the Great *Constantine.* Others doubt, having learnt, it may be, that the sarcophagus was conveyed from Egypt to the British Museum in London.[2] But it is *now* agreed by Egyptologists that the sarcophagus, supposed before to be Alexander's, is in reality the tomb of a Pharaoh, Nectanebo I, King of Egypt, 378–360 B.C.

No one has yet proved that the sarcophagus discoved at Sidon, and now on view in the Stamboul Museum, was Alexander's ; on the contrary, writers, both Greek and Roman, are at one in attesting that his remains were taken to Egypt. Diodorus Siculus,[3] Strabo,[4] Suetonius,[5] Pausanias[6] have written to this effect. According to Pausanias, Alexander was buried at Memphis ; his coffin was removed thence to Alexandria, for it was in that city that the remains of the hero were visited by Cæsars. At Alexandria, Augustus, whose visit Suetonius relates, gazed on the body and laid on it reverently a chaplet, and showered flowers over it. Vain Caligula ordered Alexander's breastplate to be taken out of the coffin there and sent to him that he might deck himself with it for the Circensian games at Rome.

[1] Juvenalis x, 168.
[2] Guide to the Exhibition Galleries of the British Museum.
[3] Lib. xxviii.
[4] Lib. xvii.
[5] Caligula, 18, 52.
[6] Lib. i, cap. 6.

The last Imperial pilgrim was his namesake Alexander—called Severus. The poet Lucan[1] hints that in course of time these precious relics *would* be altogether *lost*, and *were* lost *before* his time. He wrote, in the 1st century of the Christian Era—

> "Sacratis totum spargenda per orbem
> Membra viri posuere adytis."

These are the poet's words in English dress—

> "They laid in sacred shrines the hero's limbs
> Which would be scattered o'er the whole wide world."

No wonder, then, that, when his remains were so dispersed, St. John Chrysostom should ask[2]: *Where* is the tomb of Alexander?

The coffin, which, according to Strabo, was made of *glass*, quickly disappeared; it had replaced the coffin of *gold* in which Ptolemy I had caused the body to be placed, and which had been stolen.

Now, although proof is altogether wanting to identify the sarcophagus in question with that of Alexander the Great, we can hardly doubt that its history had some relation to its *supposed* occupant. Let us examine two pieces of sculpture in high relief on the sarcophagus—those on its two parallel sides. You may remark, on the *left* hand edge of the carved slab that confronts you as you pass up the room, the head of a Greek horseman wearing a cap of lion's skin—the skin of a lion's head. As Alexander the Great is so represented on his coins, this has been recognised as his portrait. But it must be observed that the position of this cavalier is *secondary*, whereas another, also a Greek, is represented in the centre of the group, raising his sword as if ready to cut off the uplifted arm of a Persian who has dropped his weapon and is asking "quarter."

Who is this Greek? May it not be *Clitus*, who saved Alexander's life at the Battle of Granicus? And who is that disarmed Persian? We may suppose him to be that Spithridates who had assaulted Alexander. The sculptor, we may remark, only *suggests* the infliction of the wound without representing the mutilation of the limb or the blood gushing out of the wound. This treatment is in accordance with the rule of Greek art to keep out of sight all that is repulsive; that appeal to the imagination is more impressive which is addressed by the artist through suggestion, rather than by *direct* expression.

Why should the figure of Clitus occupy the central, the most prominent, the chief place? In his honour, possibly, both this position was assigned and moreover this monument raised. This might be the tribute offered by Alexander to the cherished memory of him who had saved his life, but whose life he had himself taken away. Inconsolable was Alexander for having, in a frenzy of intoxication, slain his friend, his comrade, his companion-in-arms, his deliverer. By day and by night those

[1] Lib. x, 24.

[2] St. J. Chrys. in Ep. II ad Cor. Hom. 26.

(*To face p.* 122.)

THE SO-CALLED SARCOPHAGUS OF ALEXANDER.

last appealing words of faithful Clitus echoed on within his conscious spirit, "This hand of mine saved thee, O Alexander." His bitter remorse would have driven him to suicide, but those about him now saved him from himself. For three whole days he remained fasting, mourning, and accusing himself as the murderer of his friends. At last, through the sculptor's art, those inner chidings of his conscience would sting him less acutely, and the anguish of his soul be somewhat relieved, when his love and gratitude should find utterance, not in fleeting words and momentary cries of self-reproach, but in a monument at once fair and lasting. May we not conjecture that this masterpiece of Greek art was conceived and completed in memory and in honour of him whom he lamented with so deep a compunction? a monument whereon is figured in the centre of that group the arm uplifted once to stay the hand of the enemy, and to save the life of the Chief.

I have ventured to infer on these grounds that the scene represented in this composition is that of the Battle of Granicus. The position and attitude of Alexander remind us of a like portraiture of him in the well-known mosaic brought from Pompeii and preserved now in the Museum at Naples, which probably represents the Battle of Issus fought between Alexander and Darius. The mode of treatment was apparently typical. I have myself recognised it on a monument of the Volumni—an Etruscan family—preserved in the sepulchral vaults near Perugia, a city of Tuscany, Etruria of old. The respective attitudes of two engaged in a hand-to-hand fight—a Greek and a Mede—are the same as in the composition before us. The Etruscans, we may believe, received their model from their neighbours, Greek colonists in Italy, settled in the Southern Province, which was known accordingly as "Magna Græcia."

It is not known either when or by whom the sarcophagus, called Alexander's, was prepared. After the death of their Chief, the disputes among his surviving Generals delayed the *official* funeral for two years, and it is not probable that any one during that period of confusion took thought for the monument.

The sarcophagus was, as I am inclined to think, made ready during the lifetime of Alexander—not long before his death—and as he permitted no one but Lysippus to execute his likeness in sculpture and only Apelles to paint it, then, if it can be proved that Alexander's portrait is upon it, none other than Lysippus was the artist who designed it. Some inequality, however, has been remarked in the execution of the design, as if some part of the work had been entrusted to an apprentice. This wonderful masterpiece is, to a certain degree, imperfect; the requisite harmony of the whole composition is somewhat wanting. We see before us, as we may suppose, the production either of Lysippus or of a pupil or pupils of his School; or it may be a copy in marble of a work of the Master in bronze. But, whoever executed or designed the battle-scene, these characteristics of the art of Lysippus are to be noticed, such as Pliny describes[1]: elegance, precision in details and portraiture, as well as

[1] Plinii, *see* Lib. xxxiv.

energy of action, and that somewhat dramatic movement which Propertius[1] attributes to Lysippus when he admires his "animosa signa," "figures full of life." Lysippus rather neglected the ideal and preferred to copy nature; most of his works are in bronze[2]—chiefly statues—rarely groups. But of his groups we seem to have examples here, and these two specimens appear to be like the two famous groups which Pliny describes as works of Lysippus.

According to that writer, Lysippus executed one group of 25 horsemen, comrades of Alexander, who fell at the Battle of Granicus, and gave their likenesses in it; and another group, representing a lion hunt, in which work Leochares[3] was associated with him. One may well ask, as to the representation on the other side of the sarcophagus, what relation it has with Clitus. In the workmanship displayed this piece is like that which we have been studying—excellent; but, in other respects, it is different; the one side shows a battle; the other a chase; the first, a bloody encounter between Greeks and Persians; the second, their peaceful co-operation. We see men fighting here with men; there with lions, enemies of all men. On the two separate sides we mark the beginning and the end; on the one the first steps taken in the long desired enterprise of the West; on the other, the realisation of the schemes inherited by Alexander from his father, Philip of Macedon, who dreamed of the supremacy of the West over the East, of the propagation of Hellenism, of the civilisation of Asiatics by the spread of Greek influence, of the bettering of conquered peoples, the progress of the subjugated. "Into whatever country he marched," writes Carr of Alexander, "he encouraged useful industry, alleviated public burdens, and bridled the animosity of domestic faction." All such beneficent projects had been conceived by Philip, and were carried out by his son.

We may see now from these sculptures what was due to Clitus. If Alexander had not been saved by Clitus at that first battle, what would Alexander have accomplished in Asia and in the world? Justly, then, in honour of Clitus would such a monument as this sarcophagus be made and embellished by the foremost artist of Alexander's day; but then the arts were already on the decline. Traces of this decline are seen in these carvings; they were coloured. But the painting of statuary was not in use at the period when art reached its perfection; colour was not laid on except in the earliest period and the latest; for example, an unsightly statue of Venus, taken out of the ruins of the *first* Parthenon at Athens, is adorned with shoes of a brilliant *red* colour, and in a *late* age the Romans had the custom of painting with divers colours the white marbles of Greek art. Were the sarcophagi, discovered a few years ago at Sidon, accessible to the Romans?

If we suppose that the body of Alexander the Great was never laid in

[1] Sir Charles Newton, "Essays on Art and Archæology," ch. 3.

[2] History by D. Smith, ch. 47.

[3] Ἱστορία τῆς ἑλληνικῆς καλλιτεχνίας ὑπὸ Π. κασ σαθια, χεφ. β'. 4.

(*To face p.* 124.)

SARCOPHAGUS OF THE FEMALE MOURNERS.

this sarcophagus, is there any lack of monuments of that memorable man? Surely not. Cities in Asia and in Africa called after his name—Alexandria, Alexandretta, Samarcand, Astrakan, Candahar, which is Iskander—bear witness, while whole tribes of the East and South add *their* testimony.[1]

A French traveller describes a tribe settled in the regions of Persia, who boast of their descent from the Hellenes (Yunani) that were left there by Alexander the Great (Iskander Roumi), and he quotes Marco Polo's account of such a people, remnants of the Macedonians, as dwelling on the borders of Chinese Tartary; and English travellers[2] on reaching Kafiristan (so-called by their neighbours, who are fanatical Afghans) have been surprised to find there a nation of "nearly a million of warriors, descendants of Greek colonists left by Alexander the Great at Candahar (Iskenderhar) and at Cabul." These people have a bias towards Europeans," wrote Major Gordon in a letter to the "Times" of February 5, 1880, "and call for their help against Afghan enemies who surround them and harass them." They call themselves Kami. Even the name of their city, Cabul or Kabul, shows their Greek origin, for it was formerly Κάμων πόλις—Camboul, city of the Cami. Remains of Greek art and workmanship are found among them, and even to this day "they hold on to an ancient Greek Pagan Religion," and worship Baggheush (Bacchus).

It may be supposed that by this time English missionaries from India proper have succeeded in reaching them so as to show them the light of the Gospel. Is it not to be wished that Greeks would join in the work of imparting *true* civilisation and *saving knowledge* to these benighted heathens who may be called their kindred?

In Africa, too, a Greek explorer recognised as descendants of ancient Greeks the tribe of Somali.

Are there not, then, in the world traces of Alexander's success, monuments of his genius and power, and of his triumphs, not only as a conqueror of *nations*, but as a benefactor of *mankind*. It is true that his victories were not complete in other ways, for, while he grieved that there had been only one world for him to master, he did not gain that greater, harder victory—the conquest of himself.

His memory is stained with *innocent* blood, his character befouled with dark *crimes*, but that character was made up of contrary qualities, and displayed some very noble features. So have I seen in a hut on the site of his native town, Pella, in Macedonia, a delicate fragment of Greek sculpture on a marble block imbedded in a wall of mud and straw.

We may assert that memorials of Alexander the Great survive in distant regions of the earth; such are the fruits of his policy in pushing forward the frontiers of the civilised world; in spreading the language,

[1] "Caravan Journeys and Wanderings in Persia, Afghanistan, &c.," by J. P. Ferrier.

[2] Elphinstone Wood, a letter to the "Times," 5th February, 1880, from Major R. Gordon, F.R.A.S.

literature, art and science of the Greeks by means of the Greek or Macedonian colonies which he projected, and which Seleucus, founder of the Syrian Empire, and companion of Alexander in his Asiatic expedition, was diligent in planting; colonies which Dr. Smith describes as so many centres of civilisation and refinement. The very coins of Bactrian Kings give evidence of the attractive power of Greek influence, since their names are stamped in *Greek* letters, and the title often added is Philhellen (lover of the Greeks).

St. Paul's Cathedral in London—a Polyandrion of England—contains many monuments of worthies of our nation, famed for their exploits in arts and arms, while the recording stone in honour of the *architect himself* is wanting. But this inscription arrests the visitor in his search: "Lector, si monumentum requiris, circumspice." "Reader, if thou art searching for his monument, look around." So would we say to one who desires to see the monument of the Great Alexander, "look around." Seek not only one in one city, but look at many in three continents of the earth.

The coffin of *gold* was stolen, the coffin of *glass* was broken, the sarcophagus is *nowhere*, but his memorials abound and his memory *remains* imperishable for ever.

(*To face p.* 126.)

SARCOPHAGUS OF THE FEMALE MOURNERS.

BIRTH, MARRIAGE, AND DEATH AMONG THE FELLAHIN OF PALESTINE.

(*Answers to Questions.*)

By P. J. Baldensperger, Esq.

Question 1. (A) *Describe what happens when a child is born?* (B) *Is it rubbed with salt?* (C) *Is it wrapped up (swaddled)?* (D) *Are any charms hung on it?* (E) *Is it washed? Are its gums rubbed with dates?*

Answer. Women gather round the one going to be delivered, never a man, not even the husband may be present; it is considered indecent and unclean. They have an expert midwife who delivers the mother, and having put down the child, the father is to name it before the navel is cut; this is the usual way, but in many places they do not do it. (B) It is now rubbed all over with salt, water, and oil; its eyes and mouth are salted. (C) It is wrapped up so that it cannot move. All round the head and limbs it is fastened as tight as it can bear. In some places (Bethjala Christians) I have seen them add red earth to the salt and oil. The child is left thus wrapped up until the seventh day, when it is unfastened and washed again with fresh oil, and salt, and water, the same as at the birth, and then wrapped up in fresh clothes; this is repeated till the child is 40 days old. On the fortieth day the midwife, who has done all the preceding saltings, oilings, and wrappings, finally strips the child of its wraps and washes it all over with warm water and soap, and rids herself of the responsibility which has rested on her during the 40 days, putting it now in the mother's responsibility and care. As long as it is healthy no charms are put on it.

Question 2. *Are the children christened?*

Answer. Now and then a Moslem child is christened secretly, as it is believed by a few that christening saves from death. They generally admit that spirits dare not appear to Christians, because the christening takes away an odour peculiar to Moslems and very attractive to ghosts of all kinds. The *Mared* is the spirit most likely to appear. The Christian Fellahin, of course, have all their children baptised as soon as possible, the mother being obliged to remain at home till the day of christening. The godmother carries the child to be christened. The Latins and Protestants differ in nothing from the Western Churches, as having generally either European priests, or such as have been brought up and taught by European theologians. The Greek priests are generally natives, and the Greek Church Fellahin have no understanding or respect for their churches, as other Christians are expected to have. A baptismal ceremony at which I assisted in a small town was one of the most disorderly scenes I have ever witnessed. The church was crowded with noisy men and women, the women behind an enclosure, chattering away as in the

open street. As we entered the church the relations were distributing candles, and every man lit his candle whilst the priest was standing talking and awaiting the beginning of the ceremony. Three or four water jars were put beside the baptismal font. The priest pulled up his sleeves and poured the water into the font, and then poured in some oil, blessing it. The child was then handed to him, quite naked, and with one hand on the face, he took it, back upwards, and dipped it in the name of the Father, then took it out and wiped its face, and, the child screaming, dipped it in the name of the Son, the bystanders discussing all the time whether the child would be suffocated, whilst the priest explained to them that his hand was placed in such a manner as to keep away the water from the nostrils and mouth. Then he dipped it in the name of the Holy Ghost, whilst the parents and godparents went round the font. But the noise being so great, the priest, before dipping the child the third time, gave it to the godmother, and rushed into the crowd with clenched fists, but was kept back by the bystanders, whereupon he threatened them, "By God, I'll curse your fathers, and you women, I'll give you dirt to eat"; and then went on chanting about Christ's baptism in the Jordan. The father, thinking the ceremony over, was going out, but the priest pulled him back, saying that the child was not yet baptised in the name of the Holy Ghost, and arguing and cursing, and with the father swearing it would hurt the child, and the godmother taking it into a niche to hide it, the third dip was finally accomplished. When the priest began to exhort them, the father said, "Be quiet, we know all about it, let us be gone; we have heard all that very often." The priest then stept up to me, and with a superior look, told me, "This is a real baptism—you Westerns have no idea how it is done." I owned never to have seen the like before.

Question 3. *Are any presents made when a boy or girl is born, either to the baby or to its parents?*

Answer. If it is a boy all relatives assemble in the house on the very day of the birth; a dinner is made for them by the father, and they drop money, نقوت, Nukut, every man according to his means, for the benefit of the boy. Of course the money is gathered and appropriated by the parents. When it is a girl, the male relatives may give small sums of money, but are not expected to do so, and the women of the neighbourhood bring torches in the evening and oil-cakes, singing the praise of the parents, and the bride's or bridegroom's (the new born); they also "drop" coins for the benefit of the girl, and these are put away and tacked on the child later on. Friends or distant relations also bring a sacrifice; *Kawad* (see *Quarterly Statement*, 1893, p. 320). The first person giving the news of a boy's birth to the father, says, بشارة, *Bshara*, "Good news." خيران شاالله, *Khair in shallah*, "Something good, please God," says the father. "What will be my reward?" asks the news bringer. The father, having an inkling of what it may be,

promises a certain sum of money, or some object that may please, as a handkerchief, a cap, &c., according to his means. Either a son or daughter may be announced by calling the blessing on the bridegroom or bride, مبارك العريس, *Mubarak el 'Areess*, or مبارك العاروس, *Mubarak el 'Arooss*, "Blessed be the bridegroom or the bride." The father answers, if it is a boy, "May God bless you, or give you boys," or, "At your wedding" (rejoice), فى عرسك, *Fi 'ursak*; and if it is a girl, he says the same, and may make an offer of the girl, saying, على حبل يدك, *'Alah habl eadak*, "Upon the choice of your hand." The other may accept, and say, "I have accepted," or decline by saying, "God bless you Abu so and so." If the girl is really accepted, the betrothal is at once confirmed by bringing a sacrifice, on which the *fatiha* is read and the terms of the marriage conditions settled; if this is not done, the acceptation is not ratified, though people of honour may not take back their word. When Noah had a daughter, a sheikh came and brought his blessing, and Noah answered, "Upon the choice of your hand," and the sheikh accepted. A second sheikh came and did the same, and a third came and did the same, and Noah promised his daughter to three different sheikhs. When his daughter was of age, the first sheikh came and married her. Then the second sheikh came, and Noah remembered his promise, and in his distress he turned his she-ass into a girl and gave her in marriage. The third sheikh came round, and Noah turned his bitch into a girl and gave her in marriage. After some time sheikh number two came and asked Noah why he had such a stubborn, stupid daughter, whom he has to beat continually, and who eats barley and grass like a donkey. So Noah confessed his fault, and told him how he had dealt carelessly when he promised his daughter again after having promised her a first time. A few days afterwards sheikh number three complained to Noah that his wife was very ugly, would scream at him for the least thing, and even turn to eat raw meat and carcasses, so Noah had to explain and excuse himself. But up to this day three kinds of women may be distinguished: those with patches on their knees, who are descendants of the human daughter, the patches being there in consequence of the number of prayers said; those with patches on the back, from the stripes they receive, these are descendants of the she-ass daughter; and those with patches on the breast, from continual rubbing and scratching, as dogs do, they are descendants of the bitch-daughter. Women in their separation are not allowed into the presence of a woman in child-bed. Very serious illness is believed to follow such visits.

Question 4. *How long is a child suckled?*

Answer. Generally till the mother is again with child, but in some cases longer, and sometimes a boy may be seen sucking with his new-born sister. This is, of course, only with very fond mothers. In some

cases the child takes the breast without the mother awaking from sleep. Such lazy mothers are disliked by their husbands, who believe that illness and even the death of the child may be the consequence of this. They call it "dead milk," regarding a sleeping person as, in fact, the same as a dead person.

Question 5. *When is a child named? Is there any ceremony when it is named.*

Answer. In the mountains of Judah the people are very indifferent to any ceremony except the two feast-days. But in the plains of Philistia they have rules about this. Thus the Fellahin name the child, as already mentioned, before the navel is cut, before the visitors come, and the midwife then only may tie up the navel; whilst the Egyptian settlers in Jaffa and round about give the name on the seventh day. The child is washed, and salted, then a copper basin is put above its head, which the midwife knocks with a stick, to teach the child to be fearless. If it gets frightened it will always be a coward; if, on the contrary, it is not afraid, the midwife asks the father, "What name do you call it?" The father replies, "N. or M."; then the midwife, giving a knock on the copper basin, says, "Listen! your name is Fatmé or Ehmad," or whatever it may be.

Question 6. *Is the eldest son always the heir?*

Answer. Sons all inherit the same share, and girls ought to receive half a share. The eldest son is only privileged as being the eldest, and if he be energetic enough he may have the lead over his brothers, but in sharing they are equal. They generally keep their lands and animals together, till the first quarrel ensues, generally on marriage, as everywhere the women do not agree.

Question 7. *How many children does one mother usually bear?*

Answer. As far as I could find out from personal acquaintances, I should say 7 to 10 or 12. If you question a fellah about this, he will either laugh at your question, or "Beg pardon," استغفر الله, *Is taghfar Allah*, for meddling with God's blessing. Counting anything is sinful. In Artas, amongst some 25 families, there was one man only who had nine children living. He was married four times. His first wife brought him four children, of whom one died with the mother, too, at childbirth. His second wife bore eight children, and died with the eighth. He married a third wife, about 25 years old, when he was about 60, and had four children by her. Subsequently he married a fourth time under peculiar circumstances. When about 65 years old he chose a girl of seven for one of his sons, and made the betrothal for his son, and when the *Khateeb* was going to tie the nuptial knot, the father came and was himself married to the girl. Other Artas people have from three to six children living, but generally half of the children die in their first year,

often very soon after birth. A woman in Artas had a child on the way to Bethlehem, when going there with a basket of vegetables on her head. She simply wrapped up the child in her long sleeve, went on to Bethlehem, sold her vegetables, and came home. Although this woman and her husband were well made and strong, and had many children, perhaps 10, I never remember to have seen more than one live to five or six years. Usually it was a boy with amulets on head and neck who soon afterwards suddenly died.

Question 8. *At what age do men and women marry?*

Answer. There is no fixed age. Wealthy people marry their boys at six years of age and upwards, whilst the poor marry in early manhood. Some men remain for a considerable time without marriage, owing to want of means to pay the dowry. But it is rare for girls to remain unmarried beyond the age of 20, whilst they may marry at the age of four and upwards. Much depends (1) on beauty, (2) on wealth, and (3) on rank. The girl of seven mentioned above was married on account of her beauty, and her parents would have liked to slip in her eldest but ugly sister (like Leah). Then again, marriages being very costly, partly for economy's sake, interchanges of girls are sometimes made; a man gives his sister or daughter, for another man's sister or daughter. Age makes no difference. One girl may be 15 or 20, whilst the other is only five or so, nevertheless the marriages are concluded on one day and with the same feast.

In Jaffa I knew a fellah girl of about 17, whose father refused to give her in marriage, simply because he wanted her to carry the milk to the customers. He told me that he was putting off her marriage until a later period, his first daughter having been ill-treated by her husband.

Question 9. *Does the man have more than one wife?*

Answer. There is no rule. He may have one, two, three, or four wives. He may go beyond the fourth, but, in that case, must get rid of one either by divorce, or by simply separating from her. But he may not live with her in concubinage. She lives in his house, but is forbidden مَنْجَرَّة, Minhajara. The man must provide for her living; he must keep house even for her. Mohammedan law forbids a man to keep two wives in one house, the parents of the wife also try their utmost to have a separate house, or at least room, for their daughter, but only in very rare cases have I known this to be done. They usually live in one room. Three or four wives together is very rare, whilst two is very common. The wives call themselves دَرايِر, *daraeer* plural, and دَرّة, *darra* singular. Naturally enough, these rivals hate each other. They are favoured by their husband according to the number of their children and whether their children are girls or boys, the mother of the boy or boys being the favourite as a rule, though there are exceptions.

Two wives are a source of continual strife in the fellah home. The position of a barren wife is not enviable; barrenness is often the cause of second marriage. Ethman Jibrin, a man in Artas, had two wives, the first had three children, the second was barren. He had to divorce his first wife, Sarah Chaleel, who had been given him in marriage in exchange for his sister Sa'ada, who was given to Sleman Chaleel. But Sleman murdered Ethman, Sa'ada's uncle. After seven or eight years Sleman was released from prison, and, as a consequence of the fright he experienced when he saw the blood gushing out from his victim's throat, he, the murderer, being of a scrofulous family, became afflicted with leprosy. Sa'ada, hating her husband as her uncle's murderer, and fearing the leprosy would extend to her, insisted on remaining at the house of her brother. Ethman loved his wife Sarah, but owing to these circumstances a double divorce was pronounced by instigation of Sarah, after I had done my utmost to hinder it. The murder took place on the 17th November, 1875, and the divorce on the 3rd February, 1883. Ethman Jibrin, with his people, and Sarah Chaleel, with her people, assembled in a room, all squatting around. Ethman repeated three times :—

علیی الطلاق بالتلاته منك يا سارد خليل تروحى طالقه بالتلاته

لا يرديك شرع ولا فرع

"Allei il talâk-bi-thalath'e Ya Sarah Khaleel, tawihi Tâlka bil-thalath'e la yarradik shar'e wala far'e."

"May the divorce be sworn three times on you, Sarah, daughter of Chaleel, that thou mayst be divorced by three swearings, and that thou mayst not be brought back, either by law or by ascendency." This done, Sarah left the room, cursing Ethman: "May God spoil your house—and cut off your children (*i.e.*, her own)—may He never show you mercy." She continued weeping and shouting curses until the very mountains re-echoed. Not long after she went into compact with Ethman's mortal enemy, married him, and had four children up to 1889. Though Ethman tried to get her back before she re-married, he could not. The other couple, Sa'ada and Sleman, also were divorced the same day. But the curses of Sa'ada to her husband were only feigned. A few months later she married her cousin, a young man of about 17, she being 26 or 27. She had had a child at the age of 13 by Sleman, her first husband.

Question 10. *What relations are forbidden to marry each other?*

Answer. A man may not marry his sister, mother, or grandmother, aunt (father's sister), brother's or sister's daughter, wife's sister, so long as the wife is alive and still married to him; after the wife's divorce he may take her sister. He may not marry a woman and her daughter as this would be considered incest. He may marry his uncle's (father's

brother) daughter. A woman may not marry her brother, father, grandfather, uncle (father's brother), brother's or sister's son, all relatives from the mother's side are considered as relatives not unlawful in marriage.

Question 11. *Are all women married, or do many remain unmarried?*

Answer. The Mohammedan Fellahin are all married, as far as I know them; at least I have not met with any old maid. But amongst the Christian Fellahin now and then a case may happen. This is probably owing to the system of polygamy, and the facility of divorce. Whilst the Christian fellah, bound to keep one and the same wife for life, is more disposed to "pick out" his future companion, the Moslem is allowed to divorce, and takes his cousin—though ugly or even crippled—firstly for economy's sake, and secondly because he regards the wife simply as a vessel made to bear him children. The Moslem woman, in consequence, rarely remains unmarried—no matter at what price.

Question 12. *Are the women beaten by the husbands?*

Answer. As a rule, yes. It is even considered a shame by many not to do it. She is considered as inferior, and has to receive a well-administered flogging from time to time. But from this it does not follow that the man always absolutely commands in the house. On the contrary, the fellah-woman is just as often—virtually—the head of the family, and differs in nothing from woman in the rest of Creation. She at least influences her husband, in most cases for all things, not only in the house, but in all matters affecting their common weal. She is interested in the agricultural business—looks after the herds and herdsmen, animals and servants. I have known many fellah-women to manage everything a good deal better than the husband, and even scolding him to some degree for any mismanagement, or teaching him what to say in the men's assembly. But, notwithstanding this, she did not escape a good flogging occasionally. Yet it does not follow that the fellah-woman is to be pitied in being considered an inferior being. She enjoys her life and liberty to a certain extent, at least in many instances.

Question 13. *Are the men always obliged to pay a dower for the wife? If she misconducts herself, is the dower returned to the man when she is divorced?*

Answer. As a rule they are obliged to pay, either in money, or in goods of some kind, animals, lands, or the equivalent sum—as ransom for a murdered relative—in lieu of the dower. The amount of the dower paid depends, as already remarked, on the degree of relationship; the nearer the relative the smaller the dower. So also the beauty of the bride, the age; a widow certainly is not worth as much as a maiden. Again, her rank; if her relatives are rich or from a sheikh's family, the price is higher, beginning with 2,000 piastres—£16 and up to £100 or more.

Misconduct in the sense of adultery is punished by death, and nothing is given back to the husband; but if the wife for some cause or other goes away of her own consent, divorce being the consequence, the husband is entitled to receive back half the sum paid by him as dower, though this is often delayed for many years, and finally the parties agree for a small sum, or blood feuds ensue. If the man is the divorcer, he has to bear all consequences, and receives nothing whatever. In the "Fetluh" they sometimes marry without dower, since the last few years.

Question 14. *Are rings used in marriage, or any other token?*

Answer. Not in the same manner as with Europeans. Here it is agreed between the parties that the bridegroom has to furnish ten or more silver rings, خواتم (Khawatem), and so many pairs of bracelets, اساور (Asawer), but there is no ceremony in handing them to the bride.

Question 15. *Describe a peasant wedding. The processions, dances, songs, the presents made, any ordinary riddles or proverbs asked?*

Answer. When the price of the bride is fixed, the first part of the sum paid means the betrothal, and a sacrifice in token of sincerity is brought and eaten by the relatives and others who may be invited, the women singing the praises of the bridegroom, father, and bride. Sweets, nuts, &c., may also be brought. The women, or one woman, generally says four lines, slightly touching her mouth and taking the hand away whilst singing. For example:—

Whiter than the snow, the fair one's clothing is whiter	ابيض من التلج ملبوس الجميل ابيض Abiad min il thalj, malboos il jameel Abiad
White rice boiled in white milk.	يا رز ابيض متبوخ بحليب ابيض Ya Ruz Abiad, matbukh bi'haleeb Abiad
Oh what a shame, they brought a white doctor,	يا وقعه الشوم جابولى حكيم ابيض Ya wak'at il Shome jabuli hakeem Abiad
He uncovered the wound and found it white!	كشف على الجرح لقا الجرح ابيض Kashaf alla il jarh' laka il jarh' Abiad.

Then the ululation follows, زغروت, and another woman says something, and a coloured wedding dress is provided for the bride. Red silk garments are given to one or more relatives of the bride. When the whole dowry, or nearly all, is paid, the wedding day is fixed generally about the full moon. For six or eight days before, the villagers assemble every evening on the roof of some house, or in the courtyard, and coffee is made, the men dancing the all-in-a-row-dance, سحجه (Sa'hje), which may continue for many hours, from nightfall to midnight. From five to twenty men stand very close to each other, and one facing them with

a sword, or club, or handkerchief in his hand, begins in a melancholy voice singing five or six notes, as follows :

and tells them what they shall presently say after him. They sing away hours and hours the same notes, but different words. Every third note is accompanied by clapping of the hands. Half the men say or sing whilst bowing and inclining to the right, then the other half sing whilst inclining to *their* side, the leader following very cleverly, and by his own movements showing them how far they are to bow and bend. After having repeated the same lines five or six times, he goes on to another, now hardly bowing, now almost reaching the ground. When he does this, he produces guttural tones on the letter خ, such as are used to make a camel kneel down. The women have a merrier tone and livelier dance. One or two dance in the middle of a circle, the whole of the dancers whirling round, now jumping with both feet at once and clapping hands, now whirling round and joining each other's hands. One singer in the middle says a line, and the others repeat—

Oh! here is the butcher, between enemies fierce fight!	اهو يا هذا اللحام يا بن العداء كون حام A hu ya hatha il laham ya bene il 'ada kone'ham
Your enemies are killed, the news went to Damascus	عدواتك دبحوا وراح الخبر للشام 'Aduatak dabahn warah il khabar il Shâm!
Oh! king son of kings, be the victory yours and the turning of the stars.	يا ملك يا ابن الملك يبلاك بالنصرة ودورات الفلك Ya malek, ya ibn il malek, yeblak bilnesra, wadorat il fallak
Let us go to the house of the enemy and break it down	وانروح لدار العدو ونهدها Wa narúh lidar il 'adu wanahtiha
And carry its stones to the land of Karak!	وانناقل احجارها على بلاد الكرك Wa innakel áhjarha alla belad il Karak
That one (the enemy) would have governed us, without him we perished!	ها هداك ملكنا لولا كان هلكنا Ha hathak malakna, lowla kân helikna
Without the appearance of your horses the enemy had taken us!	لو لا خيلك طالين كان العدا اخذنا Low la khelak tal-leen kan il 'ada akhadna

This singing and dancing, with occasional firing of guns and drinking of coffee, goes on every evening till the wedding day. The people then assemble

all in wedding apparel—the men in red silk, the women in their best, their hands red with henna, their eyes painted with *Kohl*. The bride is put on a horse or a camel, with her bedding; a red silk gown is put on her, and a thick red veil for the Kése, a red and white one for the Yamén, over her face, whilst four black ostrich feathers stand at four corners upright on her head. A drawn sword is put into her hand, a young relative leads the camel, and in slow procession they move towards the house of the bridegroom. For grand processions the young men ride on horses, and fire, and gallop up and down round the bridal procession, the women singing and ululating. At the house of the bridegroom the young man leading the camel does not give her over till he has received his gift, ¼ or ½ a lira, or a silk gown. Then the young men of her kindred ask for the "scapegoat of the youths," شاة الشباب (Sha-et-el-Shabâb). This is either paid for or given, and many others ask. The uncle, the cousin, each wants his gift, and finally battles ensue between the young men of both parties, and, if they are from different villages, the battles are serious, with clubs and drawn swords. If the bride's party is stronger they exact as much as possible, if they cannot, they leave the bride after having cursed the bridegroom and his party for taking away the girl. Finally the bride is released, and the sword taken out of her hand, and handed to the bridegroom at the house-door. A jug of water is now placed on her head as a sign of complete submission to her husband. When she steps into the house she must "call on the name of God" as she passes over the lintel because the Jân live below. The bridegroom strikes the jug as she passes, throwing it down and breaking it. In the plains of Sharon and Philistia the bride has no ostrich feathers, but instead a cactus leaf, with three or four candles. The presents are carried in front of her to her new home. As she enters the house the veil is taken off her face, and her face is "embellished," مزوّق (Muzawak), with gold and silver paper stuck all over it. The sleeves of the bride and bridegroom are now tied together, whilst one sleeve of the bride is spread out across her like a sack. The invited guests now come in, and, pressing coins of from 10 paras up to pounds to her forehead, let them drop into the sleeve below, saying: This in token of friendship to so-and-so,

هذا محبه فى فلان او فلانه (Hatha muhabé fi flan, ow flané).

The female relatives standing by carefully observe how large the gift is, and sing the praise of the giver according to his gift. Whilst this is going on the men shoot at marks at a distance of 60 to 100 paces—he who hits the mark is lauded in songs of praise by the women. Meanwhile some men are busy killing and cooking the sheep, or goats and rice, according to the number of guests and the wealth of the bridegroom. By evening the food is piled up in the *battieh*, or circular wooden dish, and put before the guests, six to twelve men squatting on the ground around one dish. They make large balls of rice with their hands and

shove them into the mouth, as much as the mouth is capable of holding. The meat is distributed by an elderly man charged with this office according to the rank of the guests: the hind quarter is for the best guests, whilst it is humiliating to receive the fore quarter.

The first is the شدا (Shada) the second is the دراع البغا (Dra' il bagha). Coffee is served in tiny cups, after all men have washed their hands with soap and water, poured out on every individual according to rank. It is expected that every man soaping his hands passes the soap to his neighbour without letting it fall to the ground. The maladroit person who lets it fall is expected to buy a new piece. The guests now disperse, each one thanking the owner of the house,

يخلف عليك يا محلي (Yeklef 'alek ya muhily),

whilst the feast-giver apologises in humble terms, as, "Everything belongs to you," or "This was only our duty," or "It is from your wealth," and receives again as answer, "God's and your arm's wealth,"

خير الله وخير دراعك (Khér Allah wa kher dra' ak),

and thus the festival ends. On the day or days preceding the wedding a bard is invited, and through long hours, sometimes till morning, he sings to his fiddle the stories of old heroes, or love stories, and receives £1 and upwards for a night. I have never seen presents made at the weddings of the inhabitants of the mountains of Judah except in money, but in the plains other presents are carried before the bride, such as a mirror, copper utensils for the kitchen, a clothes box, a carpet, &c. Of riddles there is no end; some are excellent, some mediocre, some clean, some uncouth, some indifferent. The following are specimens :—

اخضر بالسوق .. احمر بالدار. احلي ياثور. افهم ياحمار.

Green in the market, red in the house? Solve it, oh, ox! Understand it, oh, ass! Answer.—Henna . الحنه

طير طاير بخر افطاير كل فطيره قد السيرة. ج. المنخل

A bird flying; it drops unleavened bread, and every bread is as an atom? Answer.—A sieve.

بنت الملك قاعده بقصرها. ويديها بحصرها. ج الشربه

The daughter of the king sitting in her palace, her hands on her waist? Answer.—The jug .

Black as night, it is not night,	اسود كالليل ماهو ليل
It cut its wings, it is no bird,	حدا جناحه ما هو طير
Damaged the house, it is no mouse,	نقب الدار ماهو فار
It ate the barley, and is no donkey. Answer—The Ant.	اكل شعير ما هو احمار. ج النمله .

The proverbs also are endless, but taken as a whole better than the riddles; here is a few :—

Whom you want to serve be condescending to him.	الذي بدك تخدمه طيعه
What you want to mortgage, sell.	الذي بدك ترهنه بيعه
Thou that comest without invitation, thou hast no honour.	ياجي بلا عظيمه. ياقليل القيمه.
The serpent and the stick.	الحيه والعسيه.
The young of the ducks are swimmers.	فرخ البط سباح
If ifs could be planted, the people would plant onions!	لوان الو بنزرع. كازرعو الناسى بصل
If you beat, beat hard, if you feed, feed enough.	ان ضربت اوجع. وان اطعمت اشبع
At the cleft—hide.	عند الشق انزق
Follow the owl, he will take you to the desert.	الحق البوم بدلك على الخراب

Question 16. *Are there any peculiar customs at weddings? Putting a shoe or a plate on the bride's head? Throwing a shoe, or rice, or corn after her? Carrying her into the house, holding a sword over her as she enters, or any other customs?*

Answer. As already stated above, I have seen them go into the house with a jug of water on the head (this means obedience to the household), the bridegroom holds the sword over her, to show his superiority, his quality of lord or defender probably, and he also tries to break the jug.

Question 17. *Do the bride and bridegroom wear crowns? Is any umbrella or canopy spread over them? Is a glass of wine broken (as among the Jews), or other such ceremony?*

Answer. I have never seen the bridegroom have any peculiar clothing. In many cases, he has not even new clothes, but the bride of the "Kése" has always the red veil over her face and the red mantle on her head, with four black ostrich feathers standing upright at the four corners. The three preceding answers refer only to maiden brides. Widows' marriages are very simple; no processions, in the same veiled way, though some preparatory singing and dancing may take place. As a rule such a wedding ought to be as noiseless as possible, and, in fact, is considered a shame and an insult to the deceased husband. I have seen some men spit in the face of a widow-bride, as she was accompanied by

singing women and moving towards her future house, and tell her, "Fie on thee! what would your deceased husband say to all this"! When the people have withdrawn, the bride does not quit her shoes till the bridegroom has paid a sum for "untying the shoes," حل الوطه (Hal il watta). Wine is never used at Mohammedan ceremonies.

Question 18. *Are second marriages allowed?*

Answer. This is answered under Question 9 for the men, and as for women the preceding answer solves it partially. Some women refuse second marriages, especially if they have grown-up children and lands. A young man married a widow in Artas, and whilst the women were singing and some firing was going on, the moon rose eclipsed. The men shook their heads, and one told me it was a very bad omen, "This marriage has a dark face." To the bridegroom he said he remembered another marriage being on the evening of an eclipse (which they call swallowed by a whale, بلعه حوت (Bala' o 'hud), and it turned out very unlucky. This one also did, for the widow never had any children, and the man abandoned her. Another man, having a wife in the village of Shiukh, near Hebron, came and married a widow who had a son in Artas. This son being entitled to gardens in Artas, both mother and son never left the village, whilst the husband, usually living at Shiukh, used to come once in a while and spend eight days with his Artas wife in her own house. She had several children by her second husband; he used to leave some piastres for his family to spend, and then go away again, sometimes for months, though this happened very seldom.

Question 19. *What is done when a man is dying? Is he ever oiled (extreme unction)? Are doors and windows opened when a man dies?*

Answer. When a man is dying he is turned in the direction of Mecca-Kibleh, قبله and witnesses three times, saying, "I witness that there is no God but God, and Mohammed is God's apostle," اشهد انهُ لا الله الاالله وانهُ محمد راسول الله. He wishes all present good-bye, and asks and receives pardon from every one. He then gives liberty to his wife to marry again, if she chooses to do so, simply by pardoning her, "I pardon you, so and so," انا مسامحك يافلانه I never heard of oiling with Mohammedans, and in Artas the dying person's room is generally filled with people; fire, and consequently smoke, fills the room. Windows, if there be any at all, and the door, are always open; the air would be suffocating without this. I do not know whether, if the case were to present itself, they would open on purpose, but they repeat the witness to God and his prophet.

Question 20. *Is the corpse washed and dressed? Are any charms placed on it?*

Answer. A man's corpse is completely washed by the Khateeb, and all issues are then stopped with cotton, and he is well wrapped in *new*

white shirting, كفن (called kaffan, the shroud), and sewed over. No woman, except his sister and mother, may again look at him after the washing—a look from his own wife "on the clean," طاهر (taher), would be identical to committing adultery—for the fact of his pardoning her before death is equivalent to a divorce. Should she still have looked on him after this ablution, ودو, the washing is useless, مفسد, and has to be done again. In the same way some of the sects are rendered unclean if they are touched by anything unclean after ablution before prayer. A woman's corpse is completely washed as above by the midwife or some other woman knowing exactly how to perform the washing, and when the corpse is sewed up it is dealt with like a man's corpse. No charms are placed on the corpses. But in some places the *kaffan* is perfumed, and henna put on it. For fearful men or such as were not very faithful to their religion a paper is put in a reed and placed on the neck with this witness written upon it for the examining angel "Sidna Rôman," سيدنا رومان, who appears as soon as the man is buried: I witness that there is no God but God and Mohammed, His prophet, and that the Ka'aba is my Kibléh, &c. But the strong-hearted need not this witness, for when the angel appears and asks him for his good and bad deeds done during his lifetime, and says, "Write down what you did," the dead man sits up as described in the *Quarterly Statement*, 1893, p. 317. The man says, "I have no inkstand"; دوا (Dawa), the angel, tells him, "Your mouth is your inkstand"; the man says, "I have no pen"; the angel, "Your finger is your pen"; the man says, "I have no paper"; the angel, "Tear a piece of your wrapper" (كفن). The man now proceeds to write his good and bad deeds, and is punished by Naker and Nukeer for the bad deeds. Should he omit his bad deeds, or falsely increase his good deeds, every finger, the ears, the eyes, the nose, legs, will tell him where he is wrong. When the examination, حساب ('Hesâb), is terminated, he lies down and goes to the Well of Souls. Whilst washing the corpse, the Khateeb, in a chanting voice, sings continually:

لا اللهَ الاالله و محمد رُاسول الله صلا الله عليه و سَّلم

"La illaha-ill Allah wa Muhamad Rasoul Allah Sall-Allah 'aleihi wasallam."

There is no God but God, Mohammed is the Apostle of God. God blessed him and greeted.

Question 24. *Do the people employ hired mourners? Do they wait* (زغريت) *Do they wave cloths or handkerchiefs?*

Answer. The Fellahin do not employ hired mourners, as the townspeople do the wailing, though they have an acknowledged leader in the

mourning song (see *Quarterly Statement*, 1893, pp. 208, 209). I have often heard the men curse the women for wailing, الله ينعلهم. Still nobody attempts to put a stop to it. The next of kin, female relations, dishevel their hair, wave their handkerchiefs above the head, and whilst shrieking pull them out straight with their hands.

The following is a song for a man :—

طلة البرودة والسبع ماطل — The gun appeared but the lion is hid.
Talât il barudé wal sabe' matal

يا بوز البرودة من الندا منبل — The mouth of the gun is wet by the dew
Ya buz il barudé min il nada munbal

و طلة البرودة والسبع ماجاش — The gun appeared, and the lion did not come!
Wa talat il barudé wal sabe' ma jash

و بوز البودة من الندا ما اجلاش — Nobody cleansed the mouth of the gun
Wa buz il barudé min il nada ma jalash

يا شب يا محروم نسمة الهوا — O youth! of the gentle breeze you are deprived
Ya Shab! ya muhawam nisḥmet il hawa

القبر ما فى عليل للغوى — The grave has no head-band (like Beduin) for seduction
Il Kaber ma fi 'ekal lal eghuwa

ولابرودة ان تشكلة يا عيني — And no gun to ornament my darling.
Wal barudé in shaklat ya 'einey

For a woman :—

اتر فرفي يا امحواشى بين رجليها — Take it easy, thou hast gathered (the shroud) round her feet
At arafrafi ya im'hosha bene rijleha

حمده فضي غليه حسن واشريها — Hamdé is silver, very dear oh! Hassan (her husband) buy her!
Hamdé, fadha ghalié Hassan washriha

حطه المال فى القبان واشريها — Put money in the scales and buy her!
'Hot il mal fi il kaban washriha

كل المال ما يسواش خشوشها الدار — All money is not worth her entering into the house.
Kul il mal yeswash khushushha il dar.

Question 25. *How soon after death are corpses buried? How long does the family mourn?*

Answer. If possible the corpse is buried before sunset on the day of death, never after sunset, as the Jân are then astir. Should the person die late in the afternoon the burial is postponed to the next day,

for time to get the shroud from the next market, and for the requisite washing and praying to be accomplished. The corpse is carried on the bier, or simply in a carpet, by men, all repeating, "There is no God but God," &c., in two parties. They put the corpse in the court or on the roof of the mosque; the washing usually takes place there also, the Khateeb reading passages of the Koran. When this is done, he says, "Congregation! what witness give you to your dead?" (the angels listen unseen). The people, if he was good, say, بالخير (bil Kher), "He was virtuous"; if he was bad, بالويل (bil wail), "Woe to him." When they arrive at the grave the corpse is set down, and all the people sit down, the Khateeb praying and repeating passages of the Koran whilst the grave is made. The corpse is now placed so as to face towards the Kibléh, the legs towards the south. It is laid between two rows of stones, and a kind of ceiling is formed, so that no earth can touch the body directly; this is then covered with earth, and when this is done all the men fall on each other's necks and kiss each other, as an atonement. The women wail all the time, men never wail ناح. At a woman's funeral in Artas I heard the men talking about her grave. Her husband loved her very much, and when they put her in the tomb the husband said it would be good to repair the roof, for the rain might penetrate to the body. One answered, "Let it be, Ibrahim, her body will be raised on Resurrection Day all the same, for, though worms eat the body, all must be reconstituted." But Ibrahim said, "I believe it is all bosh, my wife is dead, and withered as the grass, to return never more to any kind of life, either here or hereafter. I suppose," he continued, "the Khateebs and learned men, علاما (Ulama), only tell us this for consolation, but what does it avail for thinking persons?" The women tear their hair, beat their faces, dance and jump in a circle, put away all their head-ornaments, or simply hide them by sewing rags over them, take away their bracelets, rend their garments, which for decency's sake (for the Fellahin women have mostly only one on the body) is sewed up in big stitches, but so that it is seen to have been rent, throw earth on their heads, and some blacken their faces with soot. Women only continue to mourn by not washing either body, face, or clothes, and the widow is expected to mourn one year, in that she does not marry before this lapse of time. Men do not mourn, and utterly condemn every outward and visible sign of mourning, as the bereavement is God's doing, امر الله (Amr Allah), and it is considered sinful to show any sorrow. In fact I never remarked in men the least outward show of mourning, whilst women almost always will show that they are mourning, حداد ('Hedâd).

Question 26. *Is there ever a ceremony of eating bread at the grave? Is there any feast after the funeral?*

Answer. Not at the grave; but as soon as the men have done

embracing one another, one of another family, not belonging to the dead, invites the people to his house, and a supper is given, meat and rice or bread in the meat-broth. Coffee follows, and, in fact, the party differs in nothing from any other. Conversation on every topic is carried on, and it is meant to put the relatives to other thoughts. The Kawad (see *Quarterly Statement*, 1893, p. 320), is brought in the following days, or after months or years, by such as are far away.

Question 27. *When a man is murdered, is a pile of stones raised on the spot?*

Answer. Yes. A pile of stones always marks the spot where a person was killed. This is done especially to keep the *Mared*, مارد, away, who appears for a year to come on the spot. Some Mareds continue for any length of time. In a cave near Artas, and by the wayside, many credulous persons pretend to have heard occasionally the sighing of a person killed there more than fifty years ago. The spot where another man was killed near Bethlehem was marked by a cross by the Christians of Bethlehem; this keeps away ghosts. Again the Jew and Moslem killed on the Jaffa road in 1880, close to the Imâm 'Ali in Wad 'Ali, had the place marked with stones almost in the carriage-road. As, when they were murdered, each one tried to escape, so the spots were right and left of the road. The piles lay there for many years, and finally had to be put away in repairing the road. In out-of-the-way places such piles are raised, and remain, and are forgotten. When the last execution took place in Jerusalem, January 1st, 1869, near the Jaffa gate, the spot was marked with stones, but the pile having to be taken away, the ghost appeared until the Mukaris and others frequenting the locality made it a place for tethering the animals by driving in large wooden stakes or pegs.

Question 28. (A) *Is there any difference between the burial of a man and of a woman?* (B) *Do women follow a woman's coffin, and men follow a man's?* (C) *Does the wife go to the funeral of the husband?*

Answer. (A) None whatever. Once in the shroud the corpse is pure, and women are not, whilst living, so the latter is always carried and followed by men. (B) Women follow behind by threes and fours, holding each other by the hands and arms, singing and wailing, and uttering shrieks. (C) The wife goes also to the funeral of her husband. A woman in child-bed must get up and go out of the house when a corpse is carried past, no matter at what distance, if it is seen, or death may ensue both to mother and child.

Question 29. *Does the family continue to visit a grave every week or month, or year, and why do they do so? Do they put flowers or other objects on the tomb?*

Answer. As a rule the tombs are visited the day after the burial and for seven following days, and on the next Thursday, then every Thursday

till a year is over, and then on the Thursday of the dead once a year in spring (see *Quarterly Statement*, 1893, p. 317). Most Fellahin put nothing on the tombs except to mark the head and feet, a stone each, and later on look that they be not removed. The tombs of Kariet-el-'Enab (Abu Ghosh) are ornamented with tombstones, and sword-lilies are planted on them, but they consider themselves townspeople. At Emmaus, near Latroon, they also plant flowers. I have also seen flowers on the tombs near the 'Ajami, at Beth-Ma'hsir, but this is copied from Abu Ghosh; so at Saris and the villages nearest to towns—Yazur, near Jaffa. The further they are away from towns the less the burial-ground is taken care of. I have never seen the Artas people mind the burial-ground or the graves; roads went through in every direction, and so in other villages.

METEOROLOGICAL REPORT FROM JERUSALEM FOR YEAR 1885.

By James Glaisher, F.R.S.

The numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year is 27·616 inches in both January and December. In column 2 the lowest in each month are shown. The minimum, 26·990 inches, is in March. The range of readings in the year is 0·626 inch. The numbers in the 3rd column show the range of readings in each month; the smallest, 0·199 inch, is in June, and the largest, 0·567 inch, is in March. The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest, 27·467 inches, is in October, and the lowest, 27·257 inches, in August. The mean pressure for the year is 27·374 inches. At Sarona the mean pressure for the year is 29·826 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 98°, on August 7th; on this day the maximum temperature at Sarona was 90°. The first day in the year the temperature reached 90° was on May 18th, and there were two other days in this month when the temperature reached or exceeded 90°. In June there were 3 days, in July, 5 days; in August, 14 days; and in September, 8 days. Therefore the temperature reached or exceeded 90° on 33 days in the year. At Sarona the highest temperature in the year was 103°, on May 23rd; on this day the maximum temperature at Jerusalem was 89°; the first day in the year the temperature reached 90° was on March 16th, and the temperature reached or exceeded 90° on 24 days in the year at Sarona.

The numbers in column 6 show the lowest temperature in each month; the lowest in the year is 34°·5, which occurred on four different nights in the year, viz.: January 7th, March 19th, and December 30th and 31st.

(*To face p.* 144.)

MONTHLY METEOROLOGICAL TABLE

Deduced from observations taken at Jerusalem, by Mr. JOSEPH GAMEL, in a garden within the city, about 2,500 feet above the level of the Mediterranean Sea, open on all sides.
Latitude, 31° 46′ 40″ N., Longitude, 35° 13′ 30″ E.

Months.	Pressure of atmosphere in month at 9 a.m.				Temperature of the air in month at 9 a.m.							Mean readings at 9 a.m.			Vapour at 9 a.m.			Degree of humidity.	Weight of a cubic foot of air.	Direction of Wind. Relative proportions of.								Mean amount of cloud.	Rain.	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all highest.	Mean of all lowest.	Mean daily range.	Mean.	Dry bulb.	Wet bulb.	Dew point.	Elastic force of vapour.	Weight of vapour in a cubic foot of air.	Additional weight required for saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.		Number of days on which it fell.	Amount collected.
1885.	in.	in.	in.	in.	°	°	°	°	°	°	°	°	°	°	grs.	grs.	grs.	°	grs.										in.
January	27·616	27·134	0·482	27·394	60·0	34·5	25·5	50·8	40·3	10·5	45·5	45·8	43·8	41·5	·264	3·0	0·6	86	502	1	2	8	1	4	8	5	2	8·2	19	7·79
February	27·552	27·221	0·331	27·442	69·5	38·5	31·0	56·4	42·5	13·9	49·5	51·0	46·8	42·0	·268	3·0	1·2	72	498	3	1	4	5	1	7	4	3	5·1	9	2·90
March	27·557	26·990	0·567	27·369	84·0	34·5	49·5	64·1	46·7	17·4	55·4	56·8	49·9	43·6	·284	3·2	1·9	62	491	3	2	5	7	2	4	6	2	5·2	11	5·47
April	27·506	27·043	0·463	27·319	87·0	41·0	46·0	66·8	49·1	17·7	57·5	60·4	53·6	47·6	·331	3·7	2·2	63	486	1	2	5	4	1	5	5	7	5·9	7	6·52
May	27·446	27·245	0·201	27·365	96·0	48·5	47·5	82·9	59·9	23·0	71·4	75·0	60·6	50·2	·364	3·9	5·5	42	474	2	1	7	5	1	0	7	8	3·0	1	0·24
June	27·410	27·211	0·199	27·322	93·5	51·0	42·5	82·9	60·5	22·4	71·7	75·7	63·2	54·3	·423	4·6	4·7	47	472	5	0	2	3	0	8	2	10	2·7	1	0·08
July	27·403	27·191	0·212	27·286	91·0	58·0	33·0	85·7	62·6	23·1	74·1	78·0	66·2	58·0	·484	5·6	4·7	51	469	2	0	0	0	0	5	3	21	1·0	0	0·00
August	27·364	27·155	0·209	27·257	98·0	58·0	40·0	89·3	62·3	27·0	75·8	80·2	66·2	56·6	·459	5·0	6·1	45	467	5	1	1	0	0	1	9	14	0·3	0	0·00
September	27·515	27·268	0·247	27·371	97·0	55·5	41·5	86·4	60·5	25·9	73·4	76·9	64·8	56·4	·456	4·9	5·0	49	471	8	3	1	0	0	1	4	13	2·6	0	0·00
October	27·575	27·360	0·215	27·467	88·5	51·5	37·0	81·0	57·5	23·5	79·3	73·0	59·7	49·9	·359	3·9	4·8	44	477	1	7	6	5	0	1	4	7	3·1	1	0·07
November	27·582	27·348	0·234	27·448	78·0	44·0	34·0	70·3	49·6	20·7	60·0	65·1	55·5	47·6	·330	3·7	3·1	52	484	3	4	3	6	3	2	2	7	4·6	1	0·13
December	27·616	27·275	0·340	27·452	69·0	34·5	34·5	58·9	42·6	16·3	50·7	53·3	50·2	47·1	·323	3·7	0·9	79	495	1	8	3	2	3	2	8	4	4·8	8	6·27
Means	27·512	27·203	0·308	27·374	84·2	45·8	38·5	72·9	52·8	20·1	63·7	65·9	56·7	49·6	·362	4·0	3·4	56	482	sum. 35	sum. 31	sum. 45	sum. 38	sum. 15	sum. 44	sum. 59	sum. 98	3·9	sum. 58	sum. 29·47
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

The temperature of the air was below 40°, in January, on 10 nights; in February on 3 nights; in March on 2 nights; and in December on 8 nights. Therefore the temperature was below 40° on 23 different nights in the year. The yearly range of temperature was 63°·5. At Sarona the temperature was below 40° on only 3 nights during the year; the lowest in the year, 38°·0, occurred on March 19th. The yearly range of temperature at Sarona was 65°.

The range of temperature in each month is shown in column 7, and these numbers vary from 25°·5 in January, to 49°·5 in March. At Sarona the range of temperature in each month varied from 22° in July, to 52° in March.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9 and 10 respectively. Of the high day temperatures, the lowest, 50°·8, is in January, and the highest, 89°·3, in August. At Sarona, of the mean of all the highest by day, the lowest, 62°·3, is in January, and the highest, 87°·1, in both August and September.

Of the low night temperature, the coldest, 40°·3, is in January, and the warmest, 62°·6, in July. At Sarona, of the low night temperature, the coldest, 45°·6, is in February, and the warmest, 68°·8, in July.

Of the average daily range of temperature, as shown in column 10, the smallest, 10°·5, is in January, and the largest, 27°, in August. At Sarona, of the average daily range of temperature, the smallest, 15°·7, is in January, and the largest, 23°·4, in May.

In column 11 the mean temperature of each month is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature is January, 45°·5, and that of the highest, October, 79°·3. The mean for the year is 63°·7. At Sarona the lowest in the year was January, 54°·4, and that of the highest August, 77°·7. The mean for the year at Sarona was 65°·9.

The numbers in columns 12 and 13 are the monthly means of a dry and wet bulb-thermometer, taken daily at 9 a.m., and in column 14 the monthly temperature of the dew-point, or that temperature at which dew would have been deposited at the same hour is shown; the elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown; in January and February was as small as 3 grains, and in July as large as $5\frac{1}{2}$ grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100; the smallest number indicating the driest month is 42, in May, and the largest, 86, in January. The weight of a cubic foot of air under its pressure, temperature, and humidity, at 9 a.m., is shown in column 19.

The most prevalent winds in January were E. and S.W., and the least prevalent were N. and S.E. In February the most prevalent was S.W., and the least were N. and S. In March the most prevalent were S.E. and W., and the least were N.E. and N.W. In April the most prevalent was N.W., and the least were N. and S. In May the most prevalent

were N.W., E., and W., and the least was S.W. In June and July the most prevalent were N.W. and S.W., and the least were N.E. and S. In August and September the most prevalent was N.W., and the least were S.E. and S. In October the most prevalent were N.E. and N.W., and the least was S. In November the most prevalent were N.W. and S.E., and the least were S.W. and W. ; and in December the most prevalent winds were N.E. and W., and the least prevalent wind was N. The most prevalent wind for the year was N.W., which occurred on 98 times during the year, of which 21 were in July, 14 in August, and 13 in September ; and the least prevalent wind was S., which occurred on only 15 times during the year, of which 4 were in January, and 3 in both November and December. At Sarona the most prevalent wind for the year was W., which occurred on 69 times during the year, and the least prevalent wind was E., which occurred on only 7 times during the year.

The numbers in column 28 show the mean amount of cloud at 9 a.m. ; the month with the smallest amount is August, and the largest, January. Of the cumulus, or fine weather cloud, there were 58 instances in the year, of which 14 were in July and 11 in September. Of the nimbus, or rain cloud, there were 41 instances in the year, of which 13 were in January and 9 in March, and only one from May to October. Of the cirrus there were 2 instances ; of the cirro cumulus, 31 instances ; of the cirro stratus, 42 instances ; of the cumulus stratus, 58 instances ; and 133 instances of cloudless skies, of which 28 were in August, 17 in September, and 16 in July. At Sarona there were 103 instances of cloudless skies, of which 14 were in November, and 13 in August.

The largest fall of rain for the month in the year was 7·79 inches, in January, of which 2·25 inches fell on the 25th. The next largest fall for the month was 6·27 inches in December, of which 1·42 inch fell on the 25th, 1·40 inch on the 27th, and 1·37 inch on the 24th. No rain fell from June 11th to October 5th, making a period of 116 consecutive days without rain. The fall of rain for the year was 29·47 inches, which fell on 58 days during the year. At Sarona the largest fall of rain for the month in the year was 7·89 inches in January. No rain fell at Sarona from June 11th to October 5th, making a period of 116 consecutive days without rain. The fall of rain for the year was 20·06 inches, which fell on 63 days.

NOTES FROM HERR BAURATH VON SCHICK.

Herr von Schick reports that on the 31st October last the foundation stone for the new German Evangelical Church was laid at the ruins of the Muristan, and that on digging down at the side of the remains of one of the old piers of the ancient church the rock was found 31 feet below the surface, or about the level 2,437 feet above the Mediterranean Sea. Another pier was found so badly built that it has now to be taken out

and built up new. A remarkable ancient wall was found running east and west in the centre of the church. It is of large stones, of which some are drafted. The thickness of this wall could not exactly be ascertained, as on its southern side the facing stones no longer exist. The wall is not founded on the rock, but at a depth of about 18 feet rests on earth and *débris*. It has been thought, Herr von Schick says, that it might have once belonged to the "second wall." He will watch and report if any further discoveries are made in connection with it.

Winged Figure from Palestine.

In the *Quarterly Statement* for 1893, p. 296, Herr von Schick described, among other antiquities in Baron Ustinoff's collection, a red stone with a

SCULPTURED WINGED FIGURE FROM JAFFA.

winged female human figure and two Greek inscriptions upon it, and at p. 306 of the same number is a note by M. Clermont-Ganneau on the inscriptions. Herr von Schick has since forwarded a photograph of the object, and remarks that he was mistaken in supposing that the hands and feet terminate in fish tails, that the five fingers on one hand can be counted, and that in the other hand there is "something like a serpent." He thinks the object was painted red and gilded, and that the figure represents Psyche.

NOTES ON THE WINGED FIGURE AT JAFFA, ON BETHER, &c.

By Rev. J. E. HANAUER.

1. I HAVE seen the figure described in Herr Baurath Schick's paper, *Quarterly Statement*, 1893, p. 296, para. 6, Fig. 14. It is doubtless that of a Psyche sculptured on a small block of marble. That the material is marble is clearly seen in places where the stone has been slightly chipped. The generally reddish colour of the surface of the stone may be due to former gilding. It is an undoubtedly genuine "antique," probably the work of a native artist whose unskilful treatment has caused *one hand only* of the figure to appear webbed. The butterfly wings leave no doubt whatever as to the mythological person the sculpture is intended to represent. The ancients frequently carved either a Psyche (a butterfly-winged maiden) or a butterfly alone on funeral monuments in order to personify the soul of the departed. I would call special attention to this statuette, as I believe it to be the original "antique" which suggested "ideas" to some modern forgers of antiquities. In writing this I have especially in my mind a slab of reddish limestone (in the possession of an American collector of note, still resident at Jerusalem) representing a nude female figure with pendant breasts and one knee bent, the *foot of which* ends like "a fish tail." This sculpture bears underneath in Greek the words "My Goddess," or "Goddess of my people" or some such legend. As it is now about three years since this caricature of ancient art was shown me I forget the exact wording of the inscription it bears.

2. The remains near the Austrian Hospice alluded to by Herr Von Schick in the *Quarterly Statement* for 1894, p. 20, para. 4, I believe to mark the site of the house occupied by the nuns of Bethany during times of war, and containing the chapel of St. John the Evangelist. The description of the remains as "Mohammedan" is vague, for the term "Mohammedan remains" is applicable to buildings erected between A.D. 637 and the present date. The vaults in the ruin I mention are undoubtedly mediæval, probably Crusading, and *later* Mohammedan work has been incorporated into the older building in several places. This is especially clear in the case of the Mihrab, which has been built in sideways, and somewhat askew to the old chapel wall. The very fact that a now ruined

mosque once occupied this site is in itself sufficient to warrant the supposition that there was once a Christian place of worship here.

3. At Jerusalem the carved "hand of might" is also often met with painted *blue*, that colour being supposed to be peculiarly effective in warding off the malignant effects of "the evil eye."

4. Bether (see *Quarterly Statement*, 1894, p. 73). The Rev. J. E. Dowling and I visited Bittir and its vicinity last summer in order to study the ground and thus to arrive at a personal independent judgment as to the claims of the place to be the site of the Bether of Rabbi Akiba's and Bar Cocheba's days. We had no difficulty whatever in recovering the name of "Khirbet el Yehud," *i.e.*, "Ruin of the Jews," and on a rocky platform on the very top of the hill south of and commanding the "Khirbeh," on the steep northern side of which the present village is built, a fellah pointed out to us the isolated and shattered pedestal of an ancient monument (probably of a "*tropæum*" erected by Hadrian to commemorate his victory), and told us that it was known by the country-people of the district as حجر المنجنيك *i.e.*, the *mangonel or catapult* stone. As ever since the times of Fabius, Maximus and Ahenobarbus, B.C. 121, the Romans were accustomed to raise triumphal stone monuments on the field of battle, and place on them trophies adorned with the weapons and other spoils of the vanquished,[1] we may safely conclude that Hadrian would not be backward in following an example set by Pompey (Strabo, III, p. 156; Pliny, H. N., III, 3; Dion. Cass., XLI, 24; &c., &c.), Julius Cæsar (Dion. Cass., XLII, 48), and Drusus (Dion. Cass., LI, 1; Florus, IV, 12), and that a catapult may probably have formed a distinguishing feature of the "tropæum" at Bether. The interesting relic (of which I enclose my original rough pencil sketch) was too heavy for us to turn over, though we tried to do so in hopes of finding an inscription. The fellah who showed it to us told us that it marked the very spot from which the "Neby" had "cannonaded" the Jews.

We could make nothing out of the illegible inscription at the spring. In the village itself we noticed, besides traces of the old rock-hewn aqueduct, many well-hewn stones, some with mouldings, and, built into the mosque, an ancient window, formed of a quatre-foil perforated stone slab about two feet square.

In the valley called "Wady Halule" running up south-east towards Beit Jala, we were shown a huge boulder lying in the torrent bed and having a little rock-hewn chamber inside it with door aperture 14 inches square. This chamber may perhaps at one time have been a tomb, but the marks of bars in the doorway, and indications of grooves or channels to carry off or collect the rain water, seem to show that it was at one time the abode of a recluse. The fellahin call the boulder "Kala'at Sabah el Kheir,"[2] *i.e.*, "Good Morning Castle," and state that it was once inhabited

[1] Smith's Dictionary of Greek and Roman Antiquities, p. 1,169.

[2] This appears to be the detached block of rock named Kŭlat el Ghûleh on the one-inch map, and figured in Vol. III of the "Memoirs," p. 131.

by a *ghoul* who used to devour every passing wayfarer who omitted to wish "Good morning." The chamber is very small, only 3 feet 3 inches high in the centre of the arched rock-hewn roof, and it is only at the very end of the hatchet-shaped space that a full grown man can lie full length.[1]

The limestone around Bittir is fossiliferous. Fossil sea urchins (Echinidæ) and hippurites abound.

JAFFA, *February 13th*, 1894.

JERUSALEM TOPOGRAPHY.

By GEORGE ST. CLAIR, F.G.S.

REV. W. F. BIRCH, in the *Quarterly Statement* for October, 1893, begins by assuming that Zion is the same as the stronghold of Zion, and in his very title assumes Zion to be coincident with Akra.

On going back to *Quarterly Statement*, 1889 (p. 286), to which he refers me, I find that he considers me radically wrong in accepting Warren's position for Akra, north-east of the Upper City, because there are passages in Josephus which require Akra to be on Ophel, as he conceives. Yet nothing is commoner in Mr. Birch's writings than to find him throwing Josephus overboard when he disagrees with him.

But I have no wish for controversy with Mr. Birch. I readily admit that he has given a great deal of patient study to the question. His views and opinions are before us in many numbers of the *Quarterly Statement*. My own conclusions and opinions are sufficiently set forth in my volume on "Buried Cities." We differ from one another; and Sir Charles Wilson, the surveyor of Jerusalem, differs from us both. The difficulty of the problem is universally recognised, and no final solution can be expected except from further excavation. We are all agreed that the sepulchres of the kings were excavated in the rock of Ophel, and therefore a great discovery may probably reward renewed search.

I am glad to see that Herr Baurath von Schick, in the *Quarterly Statement* for July, 1893, gives a plan in which he represents Millo as a great rampart across the Tyropœon Valley. This indicates that he adheres to his view expressed in *Quarterly Statement*, 1892, p. 22, that "the house of Millo (2 Kings, xii, 20) was a palace standing on the embankment of Millo, which embankment closed the Tyropœon Valley, and so protected the 'City of David' towards the north (1 Kings, xi, 27.)" This is a confirmation of my own views, published in the *Quarterly Statement*, 1891 (p. 187), when I think they were new to all readers.

It is only fair to Herr Schick to say that he places Millo a little higher up the valley than I do. If there is truth in either position, I might

[1] Unless he choose to lie straight down the centre from the doorway.

repeat now what I said then, viz., that Millo might be found by sinking one shaft in the Tyropœon Valley and driving a gallery north and south. And then would follow the discovery of the Stairs of the City of David, and the Sepulchres of the Kings.

CANA AND MEGIDDO IN TATIAN'S DIATESSARON.

By the Rev. Archibald Henderson, D.D.

In Dr. J. Hamlyn Hill's newly-issued "Diatessaron of Tatian," translated from the Arabic, there are two passages bearing on interesting and disputed points of Palestinian topography.

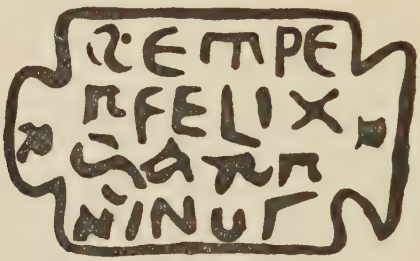
It has been proposed to locate Kazin of Josh. xix, 13, at *Kefr Kenna*. Major Conder pointed out as an objection (*Quarterly Statement*, 1892, p. 206) that Kazin should appear in Arabic as Kaḍ*in*. In a footnote (p. 60) Dr. Hill gives *Qatîna* as the form in the Arabic of Tatian of the Cana of John ii. If this is so, and if it should be confirmed by the ancient Syriac MS. recently discovered at Sinai, will it not go far to prove the identification of both Kazin and the Cana of John's Gospel with Kefr Kenna?

The other point is perhaps equally interesting. In Mat. xv, 39, the R.V. properly reads "Magadan" for the "Magdala" of the "Authorised." Ewald suggested that "Magadan" represents "Megidon," the Megiddo of the V.T. In Dr. Hill's Tatian the form in the text is "Magheda," which confirms Ewald's conjecture. Is Dalmanutha (Mark viii, 10) the same? Dr. Thomson suggested *Ed Delemîyeh;* Ewald that it might be a Galilean pronunciation of צַלְמוֹן, a town which, as he says, "must be sought in Southern Galilee." He would identify the parts of Dalmanutha with South-Western Galilee, no doubt because he accepted the traditional site of Megiddo at El Lejjûn.

Some years ago I quoted from Brugsch, "Egypt under the Pharaohs," the words of the "Mohar" recounting his travels: "The ford of Irduna (Jordan), how is it crossed? Teach me to know the passage in order to enter into the city of Makitha (Megiddo) which lies in front of it" (Ed. 1891, 305). These words certainly imply a position near the Jordan, far nearer than El Lejjûn, and agree better with Major Conder's proposal to place Megiddo at Mujeddâ, south of Bethshean (*Beisan*). If "the borders of Megiddo" and "the parts of Dalmanutha" are equivalent terms, as they seem to be, this also would, I think, require a locality in South-Eastern Galilee, rather than South-Western, for the language of both Gospels suggests that the locality was *near* our Lord's landing-place from the boat in which he crossed the Sea of Galilee. Such criticism may seem to rest on small points and mere turns of phrases, but such evidence is of value, if concurrent, because it is the unconscious testimony of persons speaking of what they are familiar with; at least till the spade decide, we must make the most of it.

A BRONZE MEDAL FROM JAULAN.

Dr. Masterman and the Rev. W. M. Christie, of Safed, have both sent an account of a bronze stamp or medal with an inscription upon it which is said to have been found recently in Jaulan. Below is a facsimile of



the inscription. The Rev. J. J. Milne suggests that it may be read "Semper felix Saturninus." Saturninus was one of the presidents of Syria after Agrippa (Joseph., Ant. xvi, 10, 8).

THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

A Meeting of the Fund was held on the afternoon of May the 8th, in the Westminster Town Hall, when Major Claude R. Conder, R.E., read a paper on "Future Researches in Palestine."

The Duke of York presided, and among others present were Mr. James Glaisher, F.R.S. (Chairman of Committee), Archdeacon Farrar, Lord Amherst of Hackney, the Dean of Westminster, the Marquis of Bute, Sir Edmund Lechmere, Sir Charles Wilson, Canon Tristram, the Rev. Dr. William Wright, Dr. Chaplin, of Jerusalem, Mr. Walter Besant, the American Ambassador, Mr. F. D. Mocatta, Mr. H. A. Harper, Mr. Gibbs, Colonel Watson, Mr. Walter Morrison, and Mr. J. D. Crace.

In opening the proceedings, His Royal Highness said:—Your Excellency, my Lords, Ladies, and Gentlemen, it will be scarcely necessary for me to trouble you with any lengthy remarks concerning the object of our meeting here this afternoon. The Palestine Exploration Fund has now been in existence for nearly 30 years. The great and useful work achieved by its means in the past, more especially the topographical survey by Officers of the Royal Engineers of the whole of Palestine, on the scale of one inch to a mile, and the careful gathering together of a mass of information regarding the Holy Land cannot but be very well known to you all. (Applause.) Its past successes have been very great, and we hope and believe that these are only the foundations of even greater achievements to come. The work that lies before us in the immediate future, as you will hear directly, is nothing less than the systematic excavation, so far as may be possible, of the chief historic sites of Syria. What has been done, and is still being done in Chaldea, in Egypt, in Greece, and in classic Rome, yet awaits doing in Palestine. An important beginning has been made, and we must actively and strenuously go on with it. The interesting and extremely important discoveries that have been made at Lachish last year and the year before by the skill and perseverance of Mr. Bliss (applause), acting on behalf of the Fund, are full of promise as to what awaits our efforts in the future, and I am sure that it is a real pleasure to everyone of us to feel that English and Americans are, in this matter, working hand in hand together. (Hear, hear.) It is also a great satisfaction to know that His Majesty the Sultan, without whose sanction it would, of course, be impossible to undertake this work, has evinced a very lively interest in these

archæological explorations, and has graciously given a firman, enabling us to begin work at once at Jerusalem. I will now ask my old friend, Major Conder, to deliver the lecture he has been good enough to prepare. I look back with pleasure to the year 1882, when he travelled with my brother and myself throughout the whole of Palestine, and went with us into the Mosque at Hebron, and crossed with us into the country east of Jordan. (Applause.)

Major Conder then delivered his lecture, of which the following summary appeared in the "Times":—

Major CONDER, who met with a most cordial reception, said that the interest felt in Jerusalem, as the centre of the Hebrew Kingdom, made it naturally the first site to which explorers turned with increasing interest; and he believed that excavations there might still bring much to light, and that they were still possible, though there were many difficulties in the way. It was an inhabited city, and it contained one of the most sacred places of the Moslems. The southern hills outside the city walls were allowed by all to have been included in the ancient city before the Captivity. The western hill, usually called Sion, was that of the upper city of David and Solomon; and the south-west angle of its fortress wall had been discovered. It only required to be traced toward the east. The little spur above Siloam was the quarter where the priests' houses grew up south of the Temple, where the Kings of Judah had a palace, and where some of them were buried in the Royal garden. It was walled in by the later kings, and the wall was rebuilt by Nehemiah. There also, therefore, they had much reason to hope for important discoveries. They might light on the palace itself, and might find some remains of early archives on its site. The site of Herodium, the burial place of Herod the Great, and the rock-cut tomb supposed to be that of the Patriarchs, under the sanctuary of Hebron, were also important objects for future investigation, and there were several uninhabited places which would yield a rich harvest to the explorer. Generally speaking, he thought it was along the great trade routes of Palestine that the most important sites occurred. The towns in the mountains were for the most part small, and the civilisation of early ages was chiefly found in the plains, along the great highways from the Euphrates, and from the sea to Damascus and to Egypt. There was, he thought, some evidence that in the earliest times the great centre of native civilisation was in Lebanon, and not in Southern Palestine. Many important remains had already been found in this region, which was full of deserted mounds some 40 feet high, which concealed unknown treasures of antiquity. The sites in that region which required exploration, and which others would soon explore if we did not, included especially Kadesh itself, Orpad, and Karchemish. The society should not confine itself between the limits of Beersheba and Dan, for the kingdom of Solomon reached the Euphrates; and the "Land of the Hittites" was quite as important for Bible study as Southern Palestine. Their limits should be drawn from the Egyptian boundary to the foot of the Taurus, and the most promising sites were to be found in the plain of the Orontes east of Lebanon. In Lebanon itself inscriptions of Nebuchadnezzar were cut upon the rocks; and the Assyrian conquerors, returning from their expeditions to Egypt, left monuments at Beirut and at Samala describing their distant victories. The Egyptians set up statues near Orpad, and it was quite possible that in that region they might yet recover texts which would tell of the conquest of Jerusalem by the Northern

enemy, or early inscriptions even of the time of Solomon. To illustrate this subject he called attention to what had actually been discovered quite recently, by German explorers, at Samala, in the extreme north of Syria, and to the importance of their explorations as connected with the Bible history. These results were as yet very little known in England; but the statues which they had brought home were among the chief treasures of the Imperial Museum in Berlin. There was no doubt that this important field would be further worked by German scholars; and George Smith long ago called attention to its interest and value. It was to be hoped that we might yet find Englishmen co-operating with the Germans in the recovery of its treasures. Samala lay east of Issus and south-west of Merash, where several very important Hittite inscriptions had been found. But the antiquities of Samala were not Hittite, but represented the civilisation of the Syrian race, which worshipped Hadad, the god of Damascus, and which used the Phœnician alphabet almost as early as the time of the Moabite stone. A circular enclosure, some 800 yards in diameter, with three gates, here enclosed an acropolis on a hillock in the plain. The great south gateway of the acropolis was built apparently about 730 B.C., and adorned with 40 bas-reliefs cut in hard basalt, in a rude imitation of the Assyrian style. Men with captives, a bowman, a horseman, and a soldier with an axe were represented, with bulls, deer, and lions; also mythological figures—a lion-headed man, a winged lion ramping, and a sphinx. A statue close by had a Phœnician text of 34 lines in relief. It represented the head and body of a gigantic bearded figure with a round cap, and the inscription was on the columnar pedestal. He had not seen any translation of this text as a whole, but it was of much value as showing the beliefs of the Syrians about 800 B.C. Touching the bearing of Palestine exploration on the study of the New Testament, they might look, the lecturer said, to valuable results in this respect, and some had, indeed, been already obtained. Much that was of interest regarding the early history of Christianity in the East in the second and third centuries had also been brought to light, and more remained, no doubt, to be found, especially at Cæsarea and at Ascalon. In conclusion, he said that much remained to be worked out, and they must be up and doing. Twenty years ago the Palestine Exploration Fund stood almost alone. Schliemann's work was only beginning to be noticed, and many important Egyptian discoveries were still in the future. But now the movement had spread in every direction. The French and the Germans were busy in Greece and in Syria; the Egyptologists had added immense stores of valuable material to our collections. The members of the Palestine Exploration Fund must not allow others to outstrip them or neglect one of the most hopeful and important fields of research. (Cheers.)

Sir E. LECHMERE. Your Royal Highness, my Lords, Ladies, and Gentlemen, I have been requested to propose the first resolution which will be submitted to you to-day, and I need hardly say that it is the expression of our cordial thanks to Major Conder for his deeply interesting lecture. (Hear, hear.) The Palestine Exploration Fund, under whose auspices we meet here to-day, make their fresh departure under circumstances of no ordinary advantage. They are now about, as you have heard, to enter upon a new field of exploration in Jerusalem, with the full sanction of His Imperial Majesty the Sultan, who has always shown a highly-enlightened interest in this work, and

I need hardly say that they make a fresh appeal to British and American travellers, and those who are interested in Palestine for the means of carrying out these explorations. I am sure we must feel that we have no little advantage to-day in the presence and presidency of His Royal Highness (hear, hear), who has told us of his experiences in Palestine, and who has also shown so much sympathy with, and deep interest in, this work by his opening remarks. I am sure we must all feel we have had a great privilege in the admirable lecture which has been given us by Major Conder. We must bear in mind that he was one of those great pioneers of exploration in the Holy Land, associated as he was with the names of Sir Charles Warren, Sir Charles Wilson—who, I am happy to say, is present here to-day—and Brigadier-General Sir H. H. Kitchener, and perhaps to none of those are we more indebted than to Major Conder, who, I believe, took the greatest share in the preparation of that magnificent map and survey, and who has devoted himself so much to the literary illustration of the subject. (Hear, hear.) I only trust, ladies and gentlemen, that the earnest words with which he concluded his lecture may find an echo in the hearts of all those present—that we will not leave this meeting without promising ourselves to support him, and those I have mentioned who have gone before us in this great work, by a liberal response to the call for subscriptions to enable this admirable society to give once more a proof of how much can be done by the energy of an English Association in the distant clime of Palestine. (Applause.) With these few remarks, I venture, your Royal Highness, to propose a hearty vote of thanks to Major Conder for his lecture.

Mr. Mocatta. I am sure we have all listened with very great pleasure and advantage to the lecture which Major Conder has delivered to us. The name of Major Conder is so intimately associated with exploration in Palestine that he is properly regarded as one of the very best authorities upon this important subject. As His Royal Highness mentioned at the beginning of this meeting, the ruins of Rome and Greece have been investigated with very great care, and we know a great deal of the habits and of the history of these great powers of ancient times, and possess a great deal of architectural and artistic knowledge, which we have gained by their exploration. And so I hope that we may know, in the course of time, a very great deal more than we know at the present day, about the Bible and the nations mentioned in the Bible, in whom we all feel such great interest. It is the great glory of this country that the Bible literature is so deeply studied; but now, as Major Conder has told us, and as we have heard from several other great authorities connected with this society, notwithstanding what we know, we are only at the very outset of the work. The monuments of Syria, the valley between the Tigris and the Euphrates, and a great portion of Southern Persia, have to be still explored. The peculiar conditions in which these countries are, the semi-civilised state in which they are, the great jealousy which the great tribes exhibit towards anyone who touches the tells which contain the imbedded cities of antiquity is so great, that whoever lays a hand upon them, even when furnished with the firman of the Sultan, they view with the greatest suspicion, and many valuable monuments are doomed to destruction because of the superstition that as soon as they have been touched by Christians they are desecrated, and misfortune will somehow fall upon the country. We hope that in the course of time we

shall disabuse these semi-barbarous persons of these superstitions, and that we shall have the power of investigating and bringing together the principal objects and inscriptions which still remain, and which will bring us into the possession of a greater knowledge of these countries and their people, and their ancient history. Linguists have also gained enormously by the researches which have been made, and I have no doubt that they will gain a great deal more by those which have still to be made. It is with great happiness that we see amongst us men like Major Conder and Sir Charles Wilson, and several others whose names are illustrious. Not only Englishmen, but Germans and French are interesting themselves in this study, and it is a source of happiness that we have these men to pursue this work. I think that a meeting like this to-day ought to awaken great interest in the Palestine Exploration Society, which, in a country like this, ought to be the best supported amongst all similar societies. (Applause.) It is with great pleasure that we see His Excellency, Mr. Bayard, here to-day, representing the United States. I think that although we are two Governments we are one nation, and I hope that in all these great works we may be supported by American sympathy and American capital, and I am quite certain that if we can only create an interest as great as the subject deserves we shall be rewarded by vast discoveries within the next fifty years. I have great pleasure in seconding the motion. (Applause.)

The resolution was heartily carried.

Lord Amherst. The resolution I have the honour to propose to you is one which will be received at once with acclamation, and it does not require many words of mine to preface it. It is that of our appreciation of His Royal Highness having come amongst us (applause) to take the Chair this afternoon. I am asked to do that, not because I am better acquainted, or even so well acquainted as a great many others who are here to hear this interesting lecture, but because I have been connected with the Palestine Exploration Fund ever since its commencement. It is now some years ago—I had then come back from my first pilgrimage to the Holy Land, and when we look at the Committee list of 1865 and the list to-day, we see how many good friends have passed away during that period. But still, the roll of the Committee, and the roll of those who support the Association is larger, I believe, to-day than it ever was before, and we all know and appreciate what a stimulus will be given to our efforts to carry on the work that we are now about to commence under the new firman that has been given, by the presence of His Royal Highness this afternoon, and by the remarks with which he kindly opened the meeting. We have a great work before us, for who can tell what is yet hidden under the mounds of that Holy Land? We have fresh discoveries made every day, and all that we want to bring still more to light is the funds to do it with, and I am sure that this large gathering assembled here to-day is a good augury that these funds will be forthcoming, because the work in which we are engaged is not only interesting to those who have had the time to spare, and have been able to incur the expense of a visit to the country itself, but by the publications of the Society we are also enabled to bring these interesting discoveries home to those who can only read of them. (Hear, hear.) I will not trouble you with any further remarks upon this occasion, except to say that I should like to add my testimony and thanks to Major Conder for the

interesting paper he has read to us, and to ask you to give your most cordial thanks to His Royal Highness for having taken the Chair. (Applause.)

His Excellency the American Ambassador, in seconding the vote of thanks, said: Your Royal Highness, my Lords, Ladies, and Gentlemen, it is at all times, as you may suppose, a matter of the greatest satisfaction and pride to me to speak for my countrymen, and to-day, upon this most interesting occasion, I wish you to feel the emphasis of my representative voice for the many millions of Christian people who join with you in their interest in such a subject as that of which we have heard through Major Conder's lecture. (Applause.) I was most glad to join in the thanks to the lecturer for his earnest, his zealous, his valuable, and his most interesting contribution to our knowledge of a subject and of a place, than which nothing can be more interesting and important, and I am very glad to second the motion of thanks to that member of the Royal Family of this realm who has testified for himself the interest which he feels in that which is so interesting to so many—and indeed, to all the inhabitants of the realm. (Hear, hear.) He said in the very pertinent and excellent remarks with which he opened this meeting, that England and America were hand in hand in the objects to which this Fund devotes itself. I am glad of it, and I think you will agree with me that the more they are hand in hand in that and in other things, the better it will be for both countries. (Loud applause.) The subject of this lecture is the Holy Land. No words could better convey the estimation in which that spot of earth is held by all of us who profess the Christian faith. It is the Holy Land, and anything that can disclose to us its true history, anything that can assist us to dwell more humbly and more piously upon the mysteries—the great mysteries—that surround us, must be welcome to us. (Applause.) Therefore, as assisting such a purpose by coming here to preside, it is with sincere satisfaction that I second the motion of thanks to His Royal Highness for having attended upon this occasion, and for having fulfilled his duties with such propriety and dignity. (Applause.)

The resolution having been cordially carried,

His Royal Highness replied: Your Excellency, my Lords, Ladies, and Gentleman, I thank both Lord Amherst and the American Ambassador most sincerely for the very kind words they have used in proposing and in seconding this vote of thanks, and I thank you all, ladies and gentlemen, for the very cordial manner in which you have received it. I can assure you it has given me very great pleasure to preside over this meeting to-day, the object of which is one so worthy of everybody's assistance, and it has also given me very great pleasure to listen to the most interesting lecture which has just been delivered by Major Conder. (Applause.)

The proceedings then terminated.

Supporters of the Fund will be glad to learn that excavations have been successfully commenced at Jerusalem by Mr. F. J. Bliss. His first report appears in the present number.

We are happy to state that Herr Baurath von Schick, having recovered from his long illness, has resumed his activity and sent us some interesting Notes and News. An essay by him on the Jerusalem Cross will be found at p. 183.

He reports a meeting of tourists and others taking an interest in Jerusalem topography, which was held in one of the hotels of the city, at which Mr. Bliss gave an address on the projected excavations.

We regret to hear of the decease of a well-known Jerusalem archæologist, the Russian Archimandrite Antoine, Spiritual Head of the Russian Establishment there.

Herr von Schick has completed new models of the Haram es Sherif, one showing the ancient temples, and the other the buildings of Hadrian, and of the Crusading and the Mohammedan periods, including those now existing.

The German Palestine Society have sent out Dr. Blankenberg, of Erlangen, to study the geology of the Holy Land. He has visited Hebron, Usdum, Engedi, Jericho, and other places.

On Saturday, May 19th, the officers of the Fund were entertained at dinner by the Maccabean Society at St. James's Hall. Mr. Walter Morrison, the treasurer, Major-General Sir Charles Wilson, R.E., Major Conder, R.E., Colonel Watson, R.E., and Mr. George Armstrong were the guests of the evening. Letters of apology were read from Sir George Grove, Messrs. William Simpson, Walter Besant, and Professor W. M. Flinders Petrie, who regretted their inability to attend the gathering.

In an article on the above subject the "Jewish Chronicle" remarked:—

"The Palestine explorers have done wonderful work in the past 30 years, and they are about to embark in a fresh and interesting scheme of further investigation. Hence, when honour is shown to some of the most prominent members of the band of officers and scholars who have restored to the modern world so much knowledge of the topography of Palestine, the honour is a compound reward for favours past and to come. It is no small thing to have given us a chart of Palestine as full in details and as accurate in its identifications as the maps which ordinarily do duty as representations even of European countries to-day.

"Immediate steps are to be taken to begin the excavations at Jerusalem 'graciously permitted' by the Ottoman Government, and it is hoped that some of the problems having reference to Ancient Jerusalem will be set at rest. The old walls, the old buildings, the old sites may have left beneath the sacred soil records well worthy of being brought to the light of day. Who shall say what two years' excavations, systematic and unimpeded, may produce? But Jerusalem, moreover, is an inhabited city, and excavation can only be conducted in the parts less densely populated, on the outskirts rather than in the body of the city. But it must not be forgotten that it is on the outskirts that the chief hope of important results may be expected.

"These difficulties will only arouse enthusiastic vigour in the explorers if they feel that their work is being appreciated by the public. Money is required

and we hope that a fair proportion of the amount needed will come from Jewish pockets. It is true that much of the work proposed in Jerusalem will interest Christians rather than Jews. But Jews have too deep an interest in the Holy Land as a whole not to feel concerned in all which relates to its hills, its streams, and its valleys. The love of Zion has been the one note of idealism in many a sordid ghetto. Projecting themselves beyond their poor environment, beyond the scorn and reproach of the present, the pent-up dwellers in the ghettos have found in this love for Zion, this love for a past Zion, again to be gloriously restored in the ideal future, both comfort and hope. The most touching, the most inspired specimens of mediæval Jewish poetry are the songs of Zion by Jehuda Halevi. This sweet singer of Spain was the first to revive the affectionate idealisation of Zion in modern times, but his example was followed by others, and thus the Jewish liturgy knows of no more eloquent and pathetic accretions than the marvellous elegies or *Kinnoth* wrung out from the souls of generations of Jews, and voiced in the poems which author after author put forth as lasting monuments of his love and his longing.

"Sad would it be were we Jews of to-day to fall behind our predecessors in their love for the Holy Land. The new schemes for colonising Palestine, of which the last few years have seen the vigorous birth, the flourishing colonies already dotted here and there in various parts of the land, testify to the persistence in our days of the old enthusiasm. But action may be stimulated by enthusiasm, it cannot be fed on it. Jews must give an earnest of their affectionate regard for Palestine by bearing their share of the cost of exploring it. Who can over estimate the wonderful increase that has been made in the significance even of the Psalms and the Prophets by the closer knowledge we possess now of the topography of the places and sites about which the sacred records speak? Then, those who indeed love Zion will wish to know more of it; and to know more of it, they must help, substantially and soon, those who are willing to undergo the privations and difficulties of exploration in rather unsettled and certainly uncomfortable districts. We regret to have to say that Jews in the past generation have not borne their share in the labour or expense of exploration. In the Middle Ages some of the most accomplished and successful travellers were Jews. Nowadays, the traveller's instinct seems to have been transformed into a mere desire to visit the pleasure resorts of the Continent. We should be proud to see some Jews employed in the active work of exploration, but their absence makes it even more strongly incumbent on the community to offer solid help of another kind. Glancing over the donations chronicled in the last *Quarterly Statement* of the Palestine Exploration Fund, we find absolutely no Jewish names in the list. It is true that there are a handful of Jewish annual subscribers to the Fund, but the names should be numbered by scores not units. This last appeal, coming at the moment when new work is about to be undertaken by the same competent hands who have done so much already, ought not to be made to the Jewish community in vain. The hospitalities of the Maccabeans should be completed by the generous subscriptions of the community at large. In this way an old and serious reproach will be wiped out, a reproach that has long been hurled against us with only too much force. The most destructive of adverse criticisms are the condemnations that are deserved."

The Rev. Theodore E. Dowling returned to Jerusalem from India in April. Having been authorised to act on behalf of the Executive Committee in India he secured sixteen annual subscribers.

The following have kindly consented to act as Honorary Local Secretaries :—

The Rev. H. T. Ottley, St. Stephen's Parsonage, Kidderpore, Calcutta, Hon. Sec. for Bengal Presidency.

The Rev. E. Budi, E.I.R. Chaplain, Tundla, Hon. Sec. for North-West Provinces.

Mrs. Elwes, Shadowbash, Nungumbaukum, Madras, Hon. Sec. for Madras Presidency.

Thomas Plunkett, Esq., M.R.I.A., Enniskillen.

W. J. Baxter, Esq., M.C.P.S.I., Coleraine.

Herr A. M. Lunz, the blind Jewish author of Jerusalem, has just published another "Jahrbuch" of the Holy City. The first was published in 1881, and it was intended to issue a new one every year, but the author, who naturally works under great difficulties, has only been able to bring out four, or one every three years. The work is in Hebrew and German.

The Greek and other inscriptions from the Hauran, collected by the Rev. W. Ewing, have been reproduced, and will be published with translations and notes. Professor Ramsay and Mr. A. G. Wright, of Aberdeen, and Mr. A. Souter, M.A., of Caius College, Cambridge, are kindly preparing them for publication.

The first edition of Major Conder's "Tell Amarna Tablets" having been sold within the year, he has prepared a second edition, in which a new chapter is added, giving in full the Royal letters from Armenia, Elishah, Babylon, Assyria, &c., which are of great historical importance, and which contain allusions to the revolts in Palestine, and to the defeat of the Hittites. Major Conder has corrected his translations of the other tablets, and has added a new preface and some notes, including further translations. He has also treated the Mythological Tablets.

The Committee having secured the rights and interests of the publication of "Judas Maccabæus," have issued a new edition revised by the author.

Major Conder writes: "The first edition of 'Judas Maccabæus' appeared in 1879, and was well received. During the fourteen years that have followed I had no occasion to look at its pages, until the present edition was called for; but I am glad to find little to correct, though much might be added. During this interval I have revisited many of the scenes described; have lived in Moab, and have ridden through the oak woods of Gilead. In the resting times, between more active years, I have had occasion to study more completely the

subjects touched on in this volume, and further discoveries have cast some new light on the period."

"A Mound of many Cities," a complete account of the excavations at Tell el Hesy, with upwards of 250 illustrations, is now ready. This book, which will perhaps become the most popular work of the long list of books issued by the Palestine Exploration Fund, is a history by Mr. F. J. Bliss, of a Tell, or Mound, in Palestine, from the first building erected upon it, 2000 years B.C. to its final abandonment, 400 B.C. Mr. Bliss is a young American, educated partly at Beyrout, partly at Amherst College, Vermont. He is perfectly familiar with the language of the Fellahin. He took up the work upon this Tell where Prof. Flinders Petrie left it, and carried it on until he had compelled the Mound to yield up its secrets. He is the master of a free and lively style, and his work is interesting, not only for the story he has to tell, but also for the manner in which it is told. The work is also illustrated by very numerous drawings of objects found, plans, sections, and elevations.

In the history of this Tell we go back far beyond the beginning of European civilisation. A thousand years before David, a thousand years before the siege of Troy, a city stood upon the bluff overhanging the stream which is now called Tell el Hesy. The site formed a natural fortress. The first city was built by the Amorites. This city was taken, sacked, and destroyed, in one of the countless tribal wars. But the site was too important for the place to be left long deserted; another town was raised upon the ruins. Note that they did not clear away the rubbish when they re-built: they raised the new town upon the *débris* of the old. On the second town fell the same fate as that which destroyed the first. Then came a third, a fourth, and so on, until the ruins which are now covered with grass hide the remains, certainly of eight, probably of eleven cities. Probably the last city, which was not re-built, was destroyed about the year 400 B.C.

The broken pottery and other remains found on the various levels serve to give a date to the destroyed city. Thus, at a certain level, Phœnician pottery is found for the first time; at higher levels, Greek pottery. But there was also found an unexpected and very precious treasure in the shape of a cuneiform letter, on a clay tablet. The letter is written from the Governor of Lachish to the Egyptian Pharaoh, and the writer, Zimradi, or Zimridi, is mentioned in the Tell el Amarna Tablets as Governor of Lachish. We also learn from the same authority that Zimridi was murdered by servants of the Pharaoh. The letter in the original cuneiform, with its transliteration and translation, will be found in the volume. In a word, the complete story of this Biblical City is here presented. It is the first time that one of the Tells of Palestine has been excavated, and therefore the first time that any of them has yielded up its secrets in illustration of the Biblical narrative. It is a history which is attractive from its subject, and made doubly attractive by the light, easy, and lucid manner in which Mr. Bliss presents it to the readers.

Price to subscribers to the Fund, 3*s.* 6*d.*; non-subscribers, 6*s.*

Mr. George Armstrong's Raised Map of Palestine is attracting much attention, and it is difficult to supply promptly all the orders that come in for it.

This raised map is constructed on the same scale as those of the Old and New Testament maps already issued by the Society. These were reduced from the scale of the large map (1 inch to the mile) to $\frac{3}{8}$ of an inch to the mile, or the fraction of $\frac{1}{1\,0\,5\,6\,0}$. The levels, as calculated by the engineers who triangulated the country, of whom Mr. Armstrong was one from the commencement to the end, are followed exactly. No other correct raised map of the country is possible, because the Survey of Palestine is copyright and belongs to the Committee of the Palestine Exploration Fund. Without raising the question of piracy, however, no other trustworthy raised map is at all likely to be attempted, because the knowledge of the country requisite can only be possessed by one who has stepped over every foot of it, and because the labour which Mr. Armstrong has given to the work—extending over many years—will scarcely be expended by any other person, now or in the future. This labour will be partly understood when it is explained that the map was prepared by the super-position of small pieces of cardboard, many thousands in number, cut so as to represent the line of the country, and laid one above the other. The work occupied all Mr. Armstrong's leisure time for seven years. In its unfinished state the map presents the appearance of a completely terraced country. It embraces the whole of Western Palestine, from Baalbeck in the north, to Kâdesh Barnea in the south, and shows nearly all that is known on the East of Jordan.

The natural features of the country stand out prominently, and show at a glance the relative proportions of the mountains, heights, valleys, plains, &c.

Names are given to the coast towns and a few of the inland ones; other towns are numbered to correspond with a reference list of names.

With this map before him the teacher or the student is enabled to follow the Bible narrative exactly; he can trace the route of armies; he can reconstruct the roads; he can understand the growth and the decay of cities, their safety or their dangers, from their geographical positions. It is a magnificient addition to the many works which this Society has given to the world. It illustrates the practical usefulness of the Society, while it adds one more to its achievements in the cause of illustration and explanation of the Bible Lands.

The map should be in every public library, and every public school, and every Sunday School. Its price is necessarily high, because the work is most costly to produce. It measures 7 feet 6 inches by 4 feet, and can be seen at the office of the Fund, 24, Hanover Square, W.

The map is cast in fibrous plaster, and framed solidly; it is despatched in a wooden box, for which an extra charge is made, but this is partly returned on the return of the box. The price to subscribers, partly coloured, is £7 7*s.*; if fully coloured and framed, £10 10*s.* The price to the general public is £10 10*s.* and £13 13*s.*

The *partly coloured* raised map has the seas, lakes, marshes, and perennial streams coloured blue, the Old and New Testament sites are marked in red, the principal ones having a number to correspond with a reference list of names, the body of the map is left white.

The *fully coloured* raised map has the seas, lakes, marshes, and perennial streams coloured blue, the Old and New Testament Sites are marked in red, the principal ones having a number to correspond with a reference list of names,

the plains green, the rising ground, hills, and mountains in various tints, the olive groves and wooded parts of the country stippled in green, and the main roads are shown in a thin black line.

Photographs of the raised map are now ready. Size 16½ inches by 8½ inches, 5*s.* each; 8 inches by 4 inches, 1*s.* each.

In the "Revue Critique d'Histoire et de Litterature," M. Clermont-Ganneau writes as follows respecting the raised map of Palestine:—

Mr. George Armstrong, Assistant Secretary of the Palestine Exploration Fund, has just completed the construction of a large raised map of Palestine, of which the Fund offers for sale casts in fibrous plaster. Mr. Armstrong, as one of the surveyors, had taken an active part both in the preparation on the spot, and in the careful drawing afterwards, of the large English map of 1 inch per mile in 26 sheets, a monumental map, which will henceforth be the basis of all geographical studies relating to the Holy Land. He was, then, better qualified than any other person, to undertake this colossal work, which has cost him long years of labour. He has executed it with a conscientiousness and a precision worthy of all praise. We already had raised maps of Palestine; but they were very rough and without scientific value. This one, a rigorously exact translation of the map of the Palestine Exploration Fund, gives us for the first time an image of the land, faithfully modelled even in the smallest details, by a professional man who has walked, with theodolite in hand, over the whole of its extent. The planimetric scale, identical with that of the large reduction of the map of 1 inch per mile, is of $\frac{3}{8}$ of an inch per mile, or $\frac{1}{10560}$; the hypsometric scale is three and a half times larger. The map does not measure less than 7 feet 6 inches long by 4 feet wide. Besides the purely topographical indications, shown by the relief and different colourings, the localities are represented by numbers corresponding to a long list of names of places. This superb raised map can then, besides its own peculiar interest, serve all the purposes of an ordinary map. Several great foreign scientific establishments are eager to obtain copies of it.

By the kindness of Mr. Pilling, arrangements have been entered into for archæological discoveries made in the course of the construction of the Haifa-Damascus Railway to be reported to the Fund, and, if necessary, to be carefully examined.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s.* 6*d.*, in cloth, 2*s.* 6*d.*, post free; non-subscribers, 2*s.* and 3*s.*

The new railway from Jaffa to Jerusalem has been laid down on the sheets of the large and small maps. Copies of these sheets are now ready.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Man Hunting in the Desert (an Account of the Palmer Expedition)." By Capt. A. E. Haynes, R.E. From Walter Besant, Esq., M.A.

"Through Judea, Samaria, and Galilee in 1892." From the Author, Henry Davidson, Esq.

"The Historical Geography of the Holy Land." By George Adam Smith, D.D. From the Publishers, Hodder and Stoughton.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

A new edition of "Twenty-one Years' Work" is in course of preparation, and will be brought down to date.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated, and it is hoped that the concluding part will soon be completed.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

The Old and New Testament Map of Palestine (scale ⅜ of an inch to a mile).—Embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 20 sheets, with paper cover; price to subscribers to the Fund, 23*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 20-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5-7, 9-11, 13-15, 20-22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of this map, mounted on cloth and roller for hanging, is 4½ feet by 6¾ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1*s.* 6*d.* Mounted on cloth to fold in the pocket suitable for travelling, 2*s.* To the public 2*s.* and 2*s.* 6*d.*

Single copies of these maps in sheets, with cover, can be sent by post to all foreign countries at an extra charge of 1*s.*

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2*s.* 6*d.*

"John Poloner's Description of the Holy Land" (1421 A.D.) and "Guide-book to Palestine" (1350 A.D.) were issued to subscribers to the Pilgrims' Text Society during the month of June.

Translations in hand:—Extracts from various early writers illustrating topographical details of Jerusalem and the Holy Land, viz., Aristeas, Hecataeus, Origen, Cyril, St. Jerome, The Patriarch Sophronius, &c.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from March 22nd to June 21st, 1894, was—from annual subscriptions and donations, including Local Societies, £340 12*s.* 1*d.*; from all sources—£661 12*s.* 4*d.* The expenditure during the same period was £963 19*s.* 2*d.* On June 21st the balance in the Bank was £500 11*s.* 8*d.*

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet, front and back, with a Cuneiform Inscription found in May, 1892, at Tell el Hesy, by F. J. Bliss, Explorer to the Fund, at a depth of 35 feet. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2*s.* 6*d.* the pair.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *Bible Scenes in the Light of Modern Science.*
(3) *The Survey of Eastern Palestine.*
(4) *In the Track of the Israelites from Egypt to Canaan.*
(5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
(6) *The Recovery of Jerusalem*—(*Excavations in* 1894).
(7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
(8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *The Work of the Palestine Exploration Fund.*
(2) *The Survey of Palestine.*
(3) *The City of Jerusalem.*
(4) *Eastern Palestine.*
(5) *Calvary and the Church of the Holy Sepulchre.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows:—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stone; or, New Light on the Old Testament.*
(3) *Underground Jerusalem; or, With the Explorer in* 1894.
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—
(4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
(5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
(6) C. *The Story of Joshua; or, The Buried City of Lachish.*
(7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
(8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows:—

(1) *Work in and around the Holy City.*
(2) *Work outside the Holy City.*
(3) *Popular Lecture upon the General Results obtained by the Fund.*

The Rev. Wm. Roby Fletcher, Wavertree, Kent Town, Adelaide, Australia.

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

EXCAVATIONS AT JERUSALEM.

By Frederick Jones Bliss, M.A.

As we have completed only our second week of work, a detailed report cannot be expected. Readers of the *Statement*, however, will be glad to know that a beginning has been made, and that the long-talked-of excavations at Jerusalem have even thus early yielded some interesting results. An ancient tower of large, drafted masonry has been unearthed, the counter-scarp of a ditch has been followed for a long distance, and a pretty Mosaic pavement, with a curious rock-hewn path attached, has been discovered. Many other shafts have been sunk with valuable results, as the rock has been reached in every case.

I have been in Jerusalem since the last of February, awaiting the granting of the permit and helping in this as best I might. The time, however, has been profitably spent in studying the topography of the city, and in endeavouring to sift the undoubted facts from the mass of theory in which discussion has buried them. In this sense I have been steadily excavating! I was much struck by the attention paid to the subject by the inhabitants of the city, especially by the foreign colonies, although the natives are far from indifferent to the matter. The site of the Holy Sepulchre, the direction of the Second Wall, the date of this and that bit of masonry, these, rather than society gossip, form the subjects of chit-chat at afternoon teas and picnics. Especially enthusiastic are the members of the Jerusalem Association of the Palestine Exploration Fund. Among the French ecclesiastics are several earnest and serious scholars, notably Père Cié, professor of the Greek Catholic Seminary of St. Anne; Père Gelmer Durand, of the Augustinians; Père Lagrange and Père Sejourné, the Dominicans, all of whom are contributors to the quarterly "Revue Biblique,"[1] published under the direction of the professors of the Practical School of Biblical Studies at the Dominican Convent of St. Stephen. This school, which includes a good number of students, has many admirable features, among which I may mention systematic walks about the city with the professors, and two extended tours a year, which include the most interesting places between Gaza and the Lebanon, on both sides of the Jordan. This work goes on quietly and earnestly, and the English public ought to know more of it. I feel that the work in Palestine is one, and I am grateful to these learned fathers for the cordial interest they have already shown in the beginnings of our excavations.

On Wednesday, April 25th, while engaged in my room at the hotel on my Jericho plans, I received the joyful news from the Consul, Mr. Dickson, that the permit had arrived. To feel it actually in my hands was a sensation of satisfaction. On Thursday we took it to the Pasha for

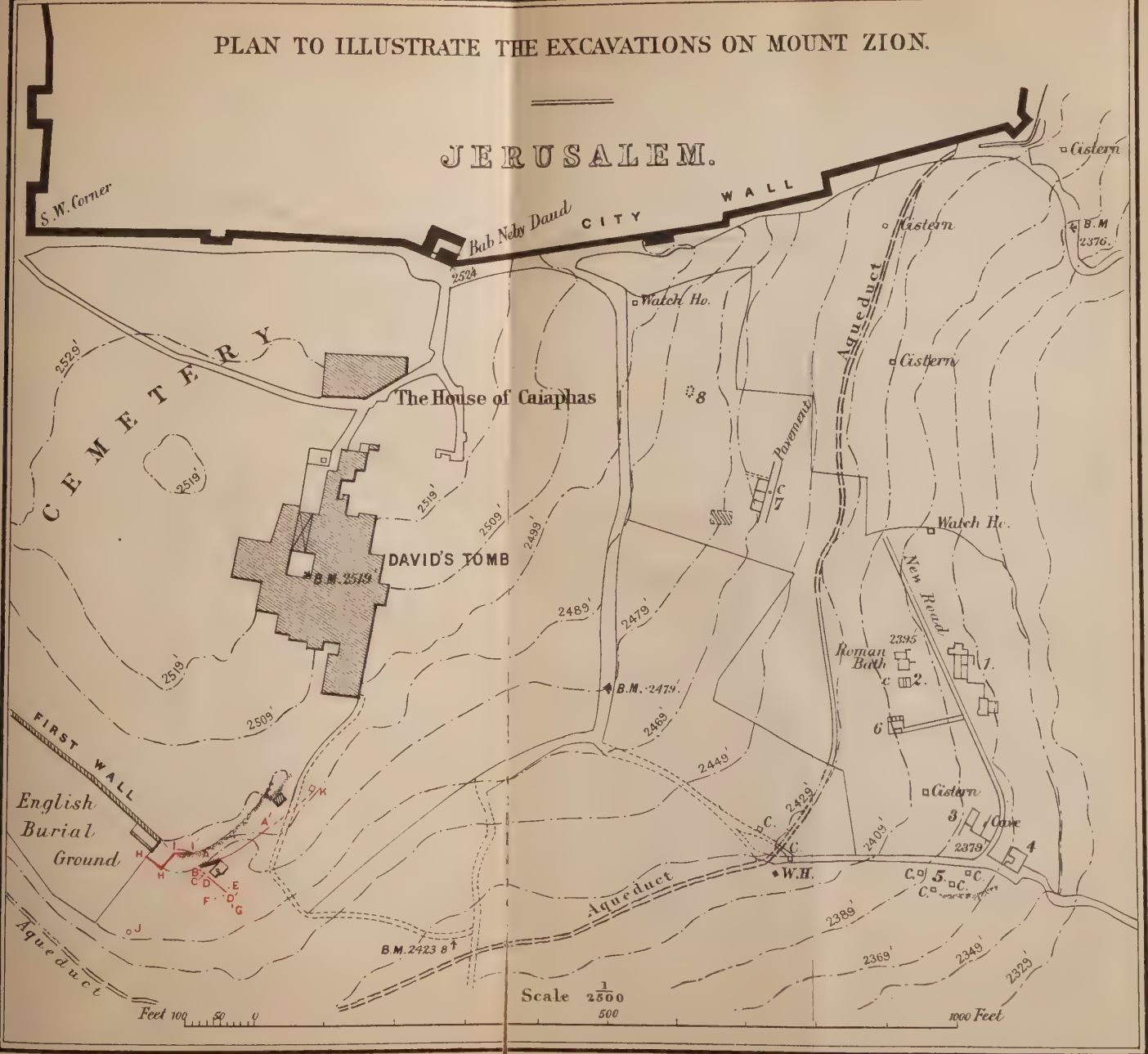
[1] Paris, P. Lethielleux, Libraire Editeur, 10, Rue Cassette. 15 francs a year.

registration, and on Friday I started for Beyrout to collect my goods and chattels, as the permit would not be available till May 14th. A few days after my return on May 4th, Mr. Schick, who has quite recovered from his severe illness of the winter, accompanied me to the slopes at the south of the city, and we talked over the best sites for shafts. Ibrahim Effendi, our Commissioner, returned from Hebron on the 14th, and we doubtless would have begun work in a day or two had we not discovered that it was necessary to get his local appointment confirmed from Constantinople. I anticipated a tedious delay, but, owing to the prompt action of Ibrahim Pasha, the Governor, who takes a most kindly interest in the work, a reply came in a surprisingly short time. We had, however, to wait till Monday for a committee to be appointed by the council who should visit the field of our proposed excavations and decide whether it came within the terms of the permit. Our tents had already been up for a week, just outside the English cemetery. Accordingly, Tuesday morning, with delightful promptness, the committee appeared, consisting of Yasin Effendi, the relative of our Commissioner, and 'Arif Bey, the head of the Public Instruction. They surveyed the site, and seeing that there was no possible danger to sacred or military buildings, made a favourable report and authorised us to begin the next day. We have every reason to be thankful that we had a delay of nine days only, and that in the ordinary course of business.

My instructions from the Committee were to take up the "Rock Scarp of Zion," just outside the property of the English School and Cemetery, and attempt to trace it eastwards, in accordance with the description of Josephus. Full descriptions of Mr. Henry Maudsley's valuable work inside the English property are given by Major Conder in the numbers of the *Quarterly* for 1875. I may note here that the scarp was traced by Mr. Maudsley continuously for over 650 feet. Beginning at a point about 100 feet north of the school, the scarp runs south; at the school it makes a right angle, in order to form the north side of the solid base of a tower, some 45 feet each way and over 25 feet high. Beyond the south-east corner of the tower the scarp continues south for 50 feet in a line with the scarp as first observed, and then, turning through an angle of some 40°, runs in this direction to the eastern wall of the English Cemetery, where it again turns at right angles, as if to form the base of another tower, forming the foundation of the modern wall. Midway between these two towers Major Conder sees indications of a third. The scarp presents many interesting features, such as cisterns, stables, steps, &c. Outside the cemetery the supposed site of the tower was covered by a huge mound of rubbish, and the scarp was lost for over 100 feet, when it appeared again running north-east for about 175 feet. Opposite the scarp at its re-appearance a counterscarp was traced for some 40 feet, leaving a ditch some 40 feet wide. In the rock south of the counterscarp cisterns were found.

Such, then, was the condition of things at this most interesting spot 19 years ago, when described by Major Conder, and such was its condition

PLAN TO ILLUSTRATE THE EXCAVATIONS ON MOUNT ZION.



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two weeks ago, when I took up the long-suspended work. No place could have been more favourable for a beginning. We began in no chance place, but in one that furnished the clearest indications. The work was continued in true archæological succession. The results of my work I place on the accompanying plan.

The first digging occurred at the point A. The men worked both north and south, the object being to determine the extent of the counterscarp. Northward it was followed to the point A′. There the work got very deep, and if continued would have passed through the garden in front of a new house, which may be seen to be built against the scarp. The owner of the house told me that for the foundation of the north-east corner he had to dig 25 or 30 feet. This suggested that it had been built out into the ditch. I took him to the point B and told him that there I should find the rock at a depth of a few feet. We sunk a shaft, finding the rock at 9 feet, with a scarped face descending. This would give the depth of the ditch at this point at 15 or 20 feet, if we can trust to the figures of the owner of the house.

The men who worked southwards followed the counterscarp for a few feet only, when it turned a sharp angle to the south-east, and was lost. At K we unearthed a room, built in the rock, with rough walls covered with plaster, and with a Mosaic pavement of a somewhat complicated pattern, with tesseræ in red, blue, yellow, and white. This will be photographed later. It is evidently late work. Could the counterscarp have been cut down to have made place for this house? Just before this point the counterscarp is only 4 or 5 feet high, with a shallow channel running north along its base for 15 feet or more, when the rock drops another 5 feet. Thus from the Mosaic pavement[1] we traced the counterscarp north-east for 110 feet to the point A′, from that point to K is about 75 feet, where we found it again, making a distance of 185 feet The counterscarp is not exactly parallel to the scarp, the ditch being at different points 40, 49, 54, and 65 feet wide.

At C we found the rock at a slight depth. Here was a curious cutting in the solid rock 5 feet deep, 13 feet long, 8 feet wide at one end, and 5½ at the other. The north end had a platform about 3 feet high, occupying half of the room; it had been arched once, and contained a fireplace, which had a low rounded roof of its own. Channels for water led into the lower part. Against the south rock-wall of the chamber there was what I must describe as the *silhouette* of a stairway, as the steps projected only an inch or two from the rock, which was cut away to form the three steps. These, of course, will be drawn when a proper plan of the whole place is made. It looks as if they had been intended as rests for a wooden stairway. Many Roman tiles were exhumed. Near by was one bearing the stamp of the tenth legion. The place was probably a bath connected with the room with the pavement.

We dug trenches along the line D—D′, finding a wall of medium sized

[1] From the corner at B (?).—Ed.

masonry, with no particular characteristics. At E there is a cistern, 14 feet deep, which we have not yet completely cleared out. Many skulls and bones had been thrown in. Two of the skulls bore marks of hard blows; what was the battle that took place here, and who were the antagonists?

I was anxious to trace the scarp of the tower, the north side of which was visible under the wall of the cemetery. It was not long before we found the west scarp at the foot of the great heap of rubbish referred to above. That I should find remains of the tower itself I did not hope, though it might have been inferred from the mass of *debris*. However, we had not worked far along the trench H—H′ before we found a large drafted stone set back a few inches from the top of the scarp, which is chamfered. Another and another appeared joined together by strong mortar. A second course soon appeared, and when we reached the corner (a distance of 39½ feet from the cemetery wall) three courses were in place. The masonry was missing at the north end, the entire length of the lower course still in place to the south corner is 27 feet.

We are now opening up a trench along the line H′—I. The rock is visible at I, 11 feet above H′; the distance from H′ to I is 32 feet, being the length of this side of the tower. We have not as yet reached the sloping rock all along the trench, but the masonry thus far uncovered appears to be of the same character as that below. It is, however, extensively but irregularly plastered over, and the plaster is everywhere curiously indented with marks made by a small wedge-shaped tool whether for ornamentation or for securing the plaster I cannot say. Squeezes will be sent. I have seen nothing like it.

The drafted stones vary in size; the three largest seen measure—(1) 4 feet 11 inches long by 1 foot 4 inches high, the top draft is 2 inches wide, and the right side draft 3 inches; (2) 3 feet 6 inches long by 2 feet 3 inches high, top draft 3 inches, side draft 2 inches; (3) 2 feet 11 inches long by 2 feet 3 inches high. This latter has a rough centre projecting 9 inches from the draft. The projections of centres of the stone vary, some being almost flush with the draft. Thus far the depth of the stones has not been seen. The courses are regular in level, the lesser height of (1) is due to its being in the lowest course where the scarp is not level. The drafts bear no sign of the comb-pick, but of what Petrie calls the "pock-marking" dressing, which was used in Phœnician times. How much later it came down I am not prepared to say. Our stones here are similar to the masonry at the south-west angle of the city wall. Mr. Hanauer pointed out to me that the lowest stone of the corner projects considerably beyond the corner, as if old masonry *in situ*, which did not follow the exact lines of the new wall, had been taken advantage of. A shaft would determine the question.

On Conder's plan, parallel to the north side of the tower on which the school is built, is marked a "Modern wall of old masonry." These stones were found during the excavations, and are supposed to have fallen from above. Conder thinks them to be of Roman date. I have compared

them with the stones of our new tower and find a considerable difference. As a rule the drafts upon them were produced by a fine comb-pick, used diagonally in the style associated with Crusading work. I measured several, finding the length to be 2 feet. Some seem to have the "pock-marking," but their general appearance is different to ours, the centres being in most cases flat, and there is no example of a huge irregular boss.

The heap of rubbish above our tower I hope may yield us other results. We may find where the 36 steps, explored by Warren, lead to, and whether they terminate at a gate. The owners of the land say that in digging in the rubbish they found things of interest. One of these was a vase of a cluster of pillars of Crusading work, the fellow to which we found fallen to the bottom of our tower. Of course we hope for earlier objects. We are also following the scarp from its junction with the tower from I to I'. One stone may be seen *in situ*, the drafts worked with the comb-picking. I have this moment visited a curious angular cutting in the scarp, plastered, but not a cistern, which may develop into anything, as it seems to have a platform in front of it. We must find the depth of the face of the scarp at corner H'. From this corner we will be able to secure a good photograph when the cuttings are complete.

Beyond the point I', the scarp follows the steep contour 2489 in a north-easterly direction and disappears beyond the new house referred to above. Beyond this point this contour is no longer a lofty cliff. The distance between it and contour 2479 is 100 feet. Unless the ground has greatly changed, the wall would not have occupied an advantageous position. Why should the gently-sloping ground to the south as far as contour 2469 or 2449, even, have been shut out of the city? From point I, why does the scarp take a north-easterly direction, when, according to Josephus, we expect it to take an easterly direction to its bending above Siloam? Was there an inner wall, and was there also an outer wall? Or was the ground between contours 2489 and 2509 occupied by a great inner fortress, with its ditch as followed by us? These questions have greatly interested me. General Forestier Walker and his staff, who visited me, agreed that from a military point of view a wall would be expected on the lower and steeper contours. Accordingly I sank a pit at J to a depth of some 20 feet, and we are now tunnelling inwards to see whether there are signs of an outer wall along the contour 2469, which passes through the branching to right and left of the road from Bab Neby Daûd, where Sir Charles Wilson suggests we may expect a gate.

The pottery we have recovered from this pit and tunnel I recognise as late Jewish, similar to what we found at Tell el-Hesy, belonging to the fifth and sixth centuries, B.C. Thus far we have reached no wall, but we expect to find something. We also sunk shafts at F and G. At F we found the wall of a house; at G a fine doorway, and we are now exploring the walls of the house to which it belongs. They were probably within the city wall of their time, as of course were the remains explored [at

B, C, D, and E. It will be thus seen that we have not sunk a single shaft which has not had some bearing, direct or indirect, on the question of the walls. A clue will probably appear before long. At any rate, we can attempt to follow the counterscarp beyond the point K, although, from the nature of the ground, houses, &c., this will be difficult.

With the exception of the Jewish pottery turned up in shaft J, the objects found seem to be Roman. A couple of dozen coins have turned up which I have not had time yet to clean and identify. Roman glass and potsherds abound. One whole lamp was found; also fragments of iron and bronze, the latter including an adjustment for hanging up a lamp, probably. We have exhumed great quantities of stone, to the delight of the owners of the land, who also rejoice in the new cistern we are clearing out, the Sheikhs of Neby Daûd, who were naturally somewhat suspicious at first, but have grown friendly. At sunset a dozen of their people are usually hanging about the works.

Our workmen, at present, number only 15, but they are most competent and energetic. Two of them worked with Sir Charles Warren, as boys, here and at the Jericho Tells. Our carpenter, who makes the mining frames, also worked for him. The ever-faithful Yusif presides over the labourers with his usual efficiency. Our tents are pitched within a few yards of the work. This certainly has its advantages, but it is like living in one's office—one never gets away from the work. As a rule I am here the whole of the day. Sometimes after dinner I get a stroll to the town, unless I am tired enough to go at once to bed. Ibrahim Effendi's tents are on the terrace below. The position is a glorious one, with the ground sloping down steeply to the Valley of Hinnom. I can look out from my tent and see the Mount of Olives and the ever-changing Mountains of Moab. The weather is very changeable. We have had in the fortnight quiet days of burning heat, boisterous days of fierce winds, days of simply charming weather, and one day of real cold. The nights are always delightful, except when the winds pull the tents about. My duties are varied, including laying out and constantly superintending the work, writing my reports, attending to our simple commissariat, with the daily accounts, and keeping things generally smooth, which is a strain on one's patience and diplomacy. When I hear the railway whistle, the military band, and the many bells, I confess to rebellious longings for the genuine camp-life of my beloved Philistia. There is something illogical in camping just outside a city.

Mr. Schick takes a friendly interest in the work, and his two visits have been of much profit to me. He advises me to search for signs of an outer wall. He kindly promises assistance when I come to my detailed plans. The work attracts numerous visitors. While very pleasant, this is, of course, a tax on one's time, especially when they appear towards the end of the day when one is supposed to have earned a little rest. We were honoured the first Saturday by a visit from three Consuls, the English, Russian, and Austrian. The work begins soon after five and ends at half-past six; the men stop for half an hour for break-

fast at eight, and for about an hour at noon. The eight hours' movement has not yet been inaugurated in Jerusalem !

In conclusion, I must repeat that this is not intended to be a final and detailed report of the work begun during the last fortnight. Several interesting particulars I have left till the work is more developed. Thus far we have every reason for encouragement. The Government is most friendly. We are especially fortunate in having Ibrahim Pasha for Governor. He is a man of great intelligence and unquestioned integrity, and during his administration the country has been free from disturbances. The cool nights will, I hope, make it possible for us to bear the heat of the day, so that we may expect to work through the summer months, instead of being forced to lay by as we were obliged to do in our work on the plains. I hope (though I know this is not my province) that the work will be generously supported both in England and in America.

The excavations should set at rest a few at least of the controverted points of Jerusalem topography. And who knows but that we may make some unexpected discovery? When I think of the immense amount of *dêbris* turned over by Warren, when I visit the extensive excavations made by the Augustinians, and by the Dominicans, and remember how few interesting antiques and inscriptions the turned-over soil of Jerusalem has yielded, then I confess to a feeling of discouragement But then I think of the *chance* discoveries ; I remember how the Siloam Tunnel, after having been measured by Robinson, Warren, and other great explorers, revealed its treasure to a run-away school boy ; I realise that we hope to turn over the soil of the past ages in various places for a period of two years, that hid away somewhere in this soil there *must be* treasures and inscriptions, and I dare to indulge the hope that at the moment when we find ourselves the most discouraged a kindly fate may lead us to the object of our desires.

Camp Neby Daûd,
June 6th, 1894.

NOTES ON THE PLAIN OF JERICHO.

By F. J. Bliss, M.A.

During my stay in Jerusalem, awaiting the arrival of our new Permit, I ran down twice to Jericho, and was able to make some interesting observations. Our camp is pitched within a few yards of the work, and it is pleasant (though a trifle distracting) to write this report in my tent and look out occasionally at the diggers. At Tell el Hesy it was different ; after the first few days our work was not in sight of the tents, and during the last season the camp was pitched three miles away from the Tell.

The Fund has done considerable work, first and last, at Jericho. First came Warren, who made cuttings in the various mounds, and then Conder with the survey party. My object in examining the mounds was to see whether any new light might be thrown on their age by the classification of pottery made by Petrie and myself at Tell el Hesy. The so-called Amorite pottery, found by us in the lowest layers of that mound, had never been seen by myself anywhere else, and I felt that its value for determination of age depended on whether it was a local type of the Philistine plains only or whether these distinct types extended over the country. Accordingly, I was greatly pleased on stopping for a half hour at the southern Tell of the pair called Tellûl Abu el 'Aleik, not far from the entrance of the pass, to recover in the lower levels of Warren's cuts, three distinct marks of this Amorite or pre-Israelitish pottery, namely, a "ledge-handle," the "palliened burnishing," and a peculiar moulding, the material of the ware also being similar. At Tell es Sultan, which is universally acknowledged to occupy the site of the pre-Israelitish Jericho, I also recovered similar types. Near the base of the mound, above the spring, a hollow has recently been scooped out for some reason or other, and there I found traces of a mud-brick wall *in situ*. With a small trowel I traced it a short distance in the same way we used to trace similar walls at Tell el Hesy. I confess this wall sent a thrill through me. If Tell es Sultan is a mass of *debris* caused by the ruin of several mud-brick towns over the first Jericho, then there is good reason to suppose that this wall, uncovered near the base of the mound, at its edge, is the very wall which fell before the eyes of the Captain Joshua.

Tell es Sultan is a long mound, over 1,200 feet in length from north to south, about 50 feet high, with four superimposed mounds (one of them a ridge) at the edges, the north-west or highest being some 90 feet above the fountain, which is at the east, but not more than 60 or 70 feet above the ground at the west, as the mound occurs where the land slopes down to the plain. In the cutting made by Warren at the north-west elevation, I recognised another mud-brick wall, very well preserved. Of course, since these cuttings were made much earth must have been washed down in them, but in any case I think they were hardly deep enough to have penetrated through the slope of *fallen rubbish* to the undisturbed stratification. From my work at Tell el Hesy I am pretty confident that a Tell will not yield its secrets unless a large portion is systematically cut away. The secret of Petrie's wonderful success during his short six weeks at Tell el Hesy (apart, of course, from his unquestioned skill in dealing with the indications furnished by mounds in general) lay in the fact that this outer slope of fallen *debris* had been washed away by the gradual undermining of the stream, leaving the stratification of the east face practically exposed. I am inclined to believe that extensive excavations on the platform (50 feet high) on which the four other mounds stand, would amply justify the cost which would be necessary. These superimposed mounds doubtless represent later fortifications. I believe that the main material of the Tell is mud-brick, although several signs of

stone buildings occur. On the surface we found a few specimens of Roman pottery, but very few in comparison with sites that are undoubtedly Roman.

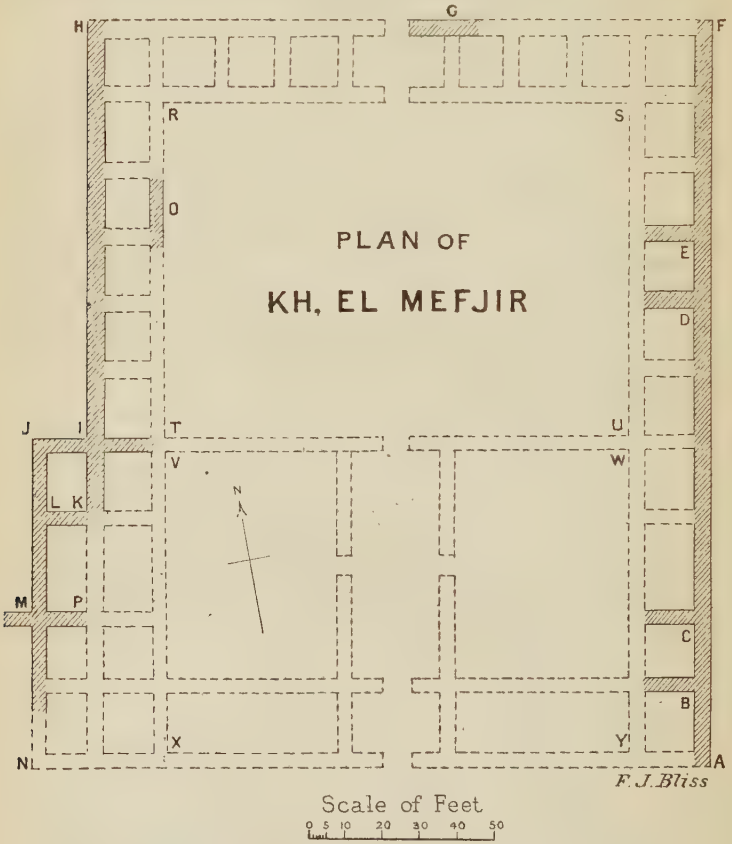
I visited the other Tells excavated by Warren, with the exception of one, but made little out of them. However, Tell Abu Ghannam (which is not a true mound but only a rough heap of ruins), shows how much a brief inspection of the surface of the ground may tell of what is beneath. First we have a general swelling several feet above the plain, which indicates *débris*. Next, we observe a ridge running around near the edges of the swelling, forming a perfect quadrangle 78 paces square. Along many parts of the ridge may be traced one course of a stone wall 2 or 3 feet thick. In the north-west corner is a higher heap of *débris*, occupying a space about 50 paces by 35. In the south-west corner there is a much smaller heap with a similar one in the centre. The rest of the quadrangle is flat. The inference is clear. We have here a small establishment (perhaps a Khan) consisting of an open court, with a building at its north-east angle, a gate or tower at the south-west, and perhaps a covered well in the centre. Twenty minutes on the spot were sufficient to determine these general features, while from the path a few yards away, nothing was observable but a low swelling. Two or three days of excavation would doubtless throw light on its date. From the name it may be a small convent rather than a Khan. The ruins at Tell-el-Mutlub are similar.

Two miles almost directly north of the ruined tower of Er Riha is the heap of ruins marked on the map Khurbet el Mefjir. I was first told that its name was Khurbet el Nuwei'meh, evidently so-called from the Wady immediately to the south of it. Later I heard the name Khurbet el Mefjir applied to it. Warren called it Khurbet es Sumrah (or the Dark Ruin). This name is attached in the map to two ruins respectively about two and three miles to the north-east of Khurbet el Mefjir ; also to one to the south. Curiously enough, one man whom I questioned about the place called it Khurbet es Sumrah. Hence I was given not only the two names recovered respectively by Warren and by Conder, but a new name as well. This shows the difficulty attaching to an attempt to recover the name of a ruin in an unsettled country.

At this place Warren did some excavating, and found an apse pointing south, which Conder suggests may have been the transept of a great church, a chamber with frescoes and other remains which have since disappeared. When I was at Jericho with Canon Tristram in February I saw a good-sized building belonging to the Sultan's palace in course of construction at Riha, and was told that all the stone had been brought from Khurbet el Mefjir. I have told before how the Canon and myself visited the place for a couple of hours and how we suggested it might represent Herod's long-lost palace. In March I re-visited the place, and will now give the results of my second inspection.

The ruins occupy a space 450 paces long, from north to south, and about 200 paces wide. Until they were recently searched for stone they

presented the appearance of irregular low mounds, with no walls appearing, rising at their highest point not 20 feet above the surrounding plain. The place was supplied with water by an aqueduct crossing the Wady el Nuwei'meh, described in the "Memoirs." The heaps of ruins may be subdivided into three parts, with low depressions between them. The First Heap (beginning at the south) has a depression in the centre, and evidently represents an open square, with buildings about it. It is strewn with



ribbed pottery of a Roman type, bits of iridescent glass, small cubes of tessellated pavement, fragments of marble wall-lining, beautifully veined, about one inch thick, a capital of a column and a capital of a pilaster. The former had a diameter of 25 inches, and was 19½ inches high. I also found one pottery ledge-handle, a pre-Israelitish type which came down to later Jewish times. We also noticed a hewn stone, some 35 inches in circumference, in the shape of a bulb broken off at the top and bottom.

An Arab who was hanging about declared that he had seen the stone before it was broken, and that it had tapered to an end. The form suggests the top of the so-called Tomb of Absalom in the Kedron Valley, referred to the Maccabæan period.

The Second Heap would require much excavating to show the lines of building which are lost under the *débris*. The Arabs described an apse, which the workmen had broken up, towards the south ; probably the one described by Warren. Near by we picked up fragments of plaster, with frescoes in various colours. The Arabs described frescoed walls, still *in situ*, a few yards to the north, which had been re-buried. They also gave tantalising accounts of inscriptions which had been broken up, but I could father no idea whether they were Greek or Latin. In this heap there were also a lot of Roman tiles, some detached, others built with mortar. The usual size was $9\frac{1}{2}$ inches square, and 2 to 3 inches thick, though some were larger. The beautiful stucco work seen in the illustration came from this heap. The Arabs described a drain or aqueduct (which would have been under the building), large enough for a man to crawl through.

The Third Heap was considerably lower. It was from this that the greatest number of stone had been taken. Lines of walling had been followed, and in the trenches the indications of the places where the stone had lain were so perfect that exact measurements could be taken. In these I was assisted by my artist friend, Mr. George Hunter. It was fortunate that we were there just at the time when the excavations had ceased and before the trenches had been filled up by earth washed down by the storms, which will for ever obliterate the lines of building. As it is I have been able to reconstruct the building in its main features (*see* Plan). The south-east corner at A may have been situated a few feet further south, but not many, as proved by the slope and *débris*. The wall from A to F was fully traced and measured at 200 feet. Its breadth was found at various points to be 4 feet 6 inches. Walls at right angles to the main wall were found at B, C, D, and E, their width being 3 feet 6 inches. The north wall was represented by a ridge, as it had not been excavated, except for a few feet at G ; but these few feet of wall were found to be in an exact line with the corners F and H, and at exact right angles with the wall A—F. From H the next wall was traced for 108 feet 6 inches to I, with a width of 4 feet 6 inches ; it then took a turn to the west for 15 feet (outside measurement), and turned again to the south with a wall running west at M. The wall I—J, with the wall J—N, did not seem to be as thick as the wall H—I. The corner at N was not found, but a ridge ran from N to A, indicating the line of wall. Signs of walls were found from I to K, from I to T, from L to K, and from M to P. A wall was also found at O.

On the basis of these walls, taken with the heaps of *debris*, I have made the accompanying plan. The walls actually traced are shaded. The main features of the building are unmistakable. That a wall ran from T to U is apparent from a distinct ridge. The open court, R, S, U, T,

is inferred from the fact that here we have a low, flat place, surrounded by ridges, with walls distinctly traced to east and west. V, W, Y, X, is a heap of *débris*, higher than the court but not as high as the ridge T—U; hence I infer large rooms to the south of the court. That small chambers extended along the wall A—F and around the quadrangle is proved by

the walls at B, C, D, E, and O; while their depth east and west (13 feet 6 inches) is inferred from the position of the wall O relative to the wall H—I. The separation of this building from the ruins to the south is proved by a depression containing little *débris*.

Signs of a wall were found beyond the three mounds to the east,

suggesting that the group of buildings, of which the one planned was the northern one, were surrounded by an outside wall.

I send photographs of the ornamentation found by Mr. Hunter. Nos. 1 and 7 are two sides of one block, 3 or 4 inches thick ; 5 and 10 of another, and 4 and 9 of a third, these, with No. 3, are of stucco. Professor T. Hayter Lewis, who has seen the photographs, writes : "They must, I suppose, have been worked by hand on stone slabs ; but the stucco must be singularly strong to have stood exposure to the weather of Palestine for hundreds of years. The fragments are evidently part of a screen, as is shown by their being ornamented on both sides. The stucco foliage is very gracefully designed and carved in the sharp Byzantine Greek style. The interlaced work on Nos. 4 and 10 appears to be a different and more western type. . . . . Unfortunately no mouldings occur on any of the fragments photographed, nor is the external form of the apse described, nor the kind of masonry, all very important points in forming an opinion as to their date ; and all that I can say is that I see no reason to suppose that the fragments are Jewish, and that I know of no such work in Herodian times so utterly debased as the capital No. 8. They were carved by Byzantine Greek workmen, and I don't think that this would have been before A.D. 600."

Major Conder writes me : "I have no doubt at all that the fragments of which you kindly send me photos, are either Early Crusaders' work or Late Byzantine work. They could not be Herodian or Jewish. I have seen much of both styles in dated buildings. The Basket work is Byzantine, but was used by the Crusaders in their earlier work (about 1130 A.D.) My impression at Jericho was that, excepting some of the aqueducts, nearly all the remains belonged to the time when there were so many famous monasteries round Jericho—twelfth, thirteenth centuries A.D."

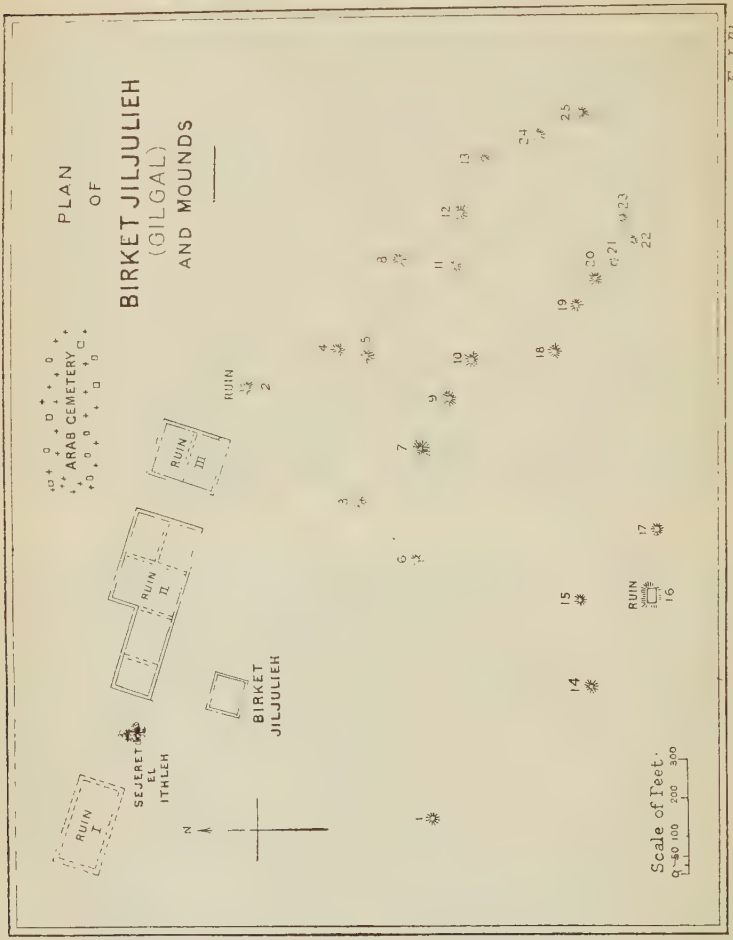
The tile, No. 6, is interesting, as it contained a bit of circular glass fastened to the tile by plaster.

Whatever the date of Khurbet el Mefjir, the ruins excavated in the Russian property north-west of the hotel are of the same period. The mound is quite extensive, but at present excavated properly only at the east end. You enter by a door at the east into a court paved with tesserae, with a small cistern 3 feet square at its north-east corner, 21 inches deep, surrounded by a wall 20 inches high, and fed by a drain pipe. Beyond this court there is a higher pavement, probably once approached from the first by steps. These, then, probably belonged to the same period, but in the section at the side of the cutting there appears a pavement of a later period. The latest construction were evidently of mud-brick and rubble. Cuttings made further west reveal stone walls, columns, &c.

It is interesting to note that the pavements are several feet below the surface of the surrounding gardens, showing how the plain has been raised by the decay of vegetation.

I also visited and made a plan of the low small mounds in the vicinity of Birket el Jiljalieh, which Conder suggests may be traces of the

permanent Israelite camp of Gilgal. In the ruins at the east and west of the tamarisk (Shejeret el Ithleh) lines of stone work may be distinctly traced, similar to the stone work in the Birket, to those at Deir Abu Ghannam (described in this paper), and to the ruins west of Birket Mûsa,



roughly hewn small stones, with no cement visible. The Birket is 165 feet S.S.E. of the tree, and is 100 feet east and west, by 84 north and south, outside measurement. Its walls are 32 inches thick. As I have said, it seems to me to be of the same date as the ruins, which are evidently Roman, or later. In his report (*Quarterly Statement*, April, 1874) Conder

says: "There must be a dozen of the mounds within a square mile, 8 or 10 feet diameter, and not more than 3 or 4 feet high. I hope again to visit the spot and to open one of the mounds, making a sketch and special plan of the site at the same time." I cannot find any such plan published. From my plan it will be seen that there seems to be no arrangement in the mounds, of which I find two dozen of various sizes and heights. Nos. 3, 7, 9, and 10 were the highest; 10 being about 6 feet high, and over 50 feet in diameter. Nos. 2 and 16 were regular ruins, strewn with pottery, the latter showing regular walls, like the ruin near the tree. The rest were mere swellings of earth. I greatly longed to open one but thought it not wise.

For the legends respecting the place I refer the reader to the number of the *Quarterly Statement* referred to above, which contains notes on the subject by Conder, Drake, and Warren.

From what I have written here it will be evident that a systematic exploration of the Plain of Jericho would be attended with results as varied as they would be valuable. Light would be thrown on its pre-Israelitish history, on the times of Christ, on the early Christian period, and upon that of the Crusaders. Most interesting to me, of course, would be excavations which would take us into the very heart of Tell es Sultan.

Camp, Neby Daûd,
Jerusalem, May 30th, 1894.

THE JERUSALEM CROSS.

By Herr Baurath von Schick.

In the *Quarterly Statement*, 1893, p. 260, the Rev. Th. E. Dowling asks for reliable information as to the origin of the "Jerusalem Cross." "Four theories of the early history of this cross are current in Jerusalem. Can any date, prior to that of the Crusading Kingdom of Jerusalem, be assigned to it?"

This question is repeated in the *Quarterly Statement*, 1894, p. 3, to which Major C. R. Conder, R.E., remarks on p. 81 (1894): "The Jerusalem Cross which, with four crosslets, the Latin Kings of Jerusalem adopted as arms (*or* on *argent*), is heraldically a 'cross potent,' sometimes explained as '*croix potence*' (gallows cross), from the gallows-like ends. I was struck in Moab by finding, at Hesban, a stone, apparently a lintel of the Byzantine age, with two designs, one of a St. Andrew's Cross, and another of a cross in a frame, with four crosslets, which might be an older

form of the cross potent, the frame being afterwards broken at the corners."

These words and facts answer the questions of the Rev. Th. E. Dowling in some degree, but not fully, and so the field may be considered still open to bring in more details and facts on this matter, and I would humbly beg to be allowed to bring forward some of the results I obtained when studying the matter.

First, I wish to mention the four "Theories" which the Rev. T. E. Dowling states to be "current" in Jerusalem. As far as I know them, they are the following :—

1. The central and larger cross represents the Latin Kingdom of Jerusalem, whilst the four smaller ones (in the four corners) denote the four tributary principalities of Edessa, Antioch, Tripoli, and Kerak.

2. The five crosses represent the five principal nations who took part in the first Crusade : France, England, Germany, Italy, and Spain.

3. The five crosses are the sign and seal of the Franciscan Order, the traditional custodians of the holy places, and denote the five wounds of Christ and of St. Francis.

4. Though the Jerusalem Cross was used as their seal and arms by the Latin Jerusalem Kings, and is also found on Crusading and Cypriote coins, yet the emblem is more ancient than the Crusading time, and the Crusaders only adopted it, finding it in the country or neighbourhood and answering to their ideas and purposes.

That the form of the Jerusalem Cross, with four crosslets or some other marks or figures in the four corners, is much anterior to the Crusading time, is proved by the history of the cross in general, which begins in very ancient times. For instance, in Egyptian mythology the gods are constantly represented as holding the cross by a ring which served as a handle, ☥, as the symbol of immortality and expressing eternity, which is a wonderful coincidence with the Christian Cross and its meaning. Later, in the Christian era, this idea mingled with pagan ideas is frequent in figures ; especially the anchorets painted on the walls of their cells or caves such Christian emblems as are now found in catacombs ; for instance, the following :—

At *Beni Hassan*—

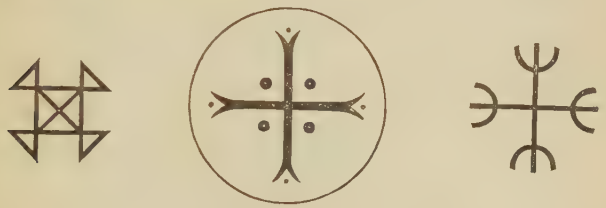
The doves sitting on the crossbeam are symbolising the atoning sacrifice of Christ with the operation of the Holy Spirit,[1] needful to give it effect upon the hearts of men.

On the first figure two other crosses are on the ground with the doves

[1] Luke iii, 22 ; Matt. iii, 16 ; Mark i, 10 ; John i, 32.

above, making up the *five* (as the Jerusalem Cross has and the wounds of Christ were). The middle figure has a threefold leaf (pointing to the Trinity) on the left side, and on the right alpha and omega in *one* letter, making so also the *five*. The last figure is simply a cross, the upright beam of which is shaped to a Greek R. It has the alpha on one side and the omega on the other.

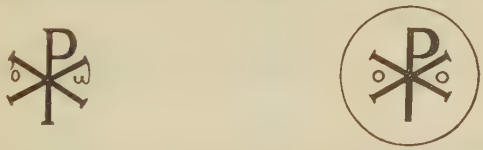
At *Philæ* are—[1]



It would be easy to explain the first, but I do not wish to speculate, and pass rather to the second. Here we have in the four corners round-shaped points or knobs, indicating already the later Jerusalem Cross with its four crosslets. And so it is with the next, which at the four ends has half circles, and is in appearance not very different from the Jerusalem Cross with the gallows-shaped ends and the four crosslets.

Going over to Europe we find a similar development of the cross in the time *before* the Crusades.

In the catacombs at Rome and elsewhere were found *lamps* with the following figures :[2]



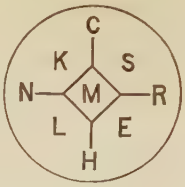
Crosses of St. Andrew with a Greek R in the middle and on the sides, alpha and omega in the corners, in the one figure, and in the other two rings.

The Emperor Charlemagne (A.D. 768–814) put to his name and signature this sign :

[1] Manning, "The Land of the Pharaohs," pp. 103 and 157.

[2] "Lübke Kunstgeschichte," I, p. 251. (Stuttgart, 1876.)

and Charles the Bareheaded (A D. 841–874) this :



In Southern Germany was found a *coin* struck in the time of Charlemagne, one side showing this :[1]

again also the elements of the Jerusalem Cross.

I collected many others, found on sarcophagi, &c., but I do not know always their *time*, so I will pass them over. From all these figures and many more, one sees clearly, that in Christian times, when the Cross had become the symbol of man's Redemption and Christendom in general, there was an endeavour to add ornaments to the plain cross. Artists used it for their purposes, potentates and rulers adopted it for their arms, standards, and seals, and much more so the Church ; and thus we have a long and almost endless series of variously shaped crosses, from among which the following may be mentioned :

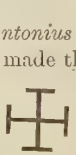
This is called a *Greek* Cross, all arms being of equal length.

Latin Cross, one arm (the lower one) much longer than the others.

The *St. Andrew's Cross*, like the Roman numeral 10.

Is called *Thieves'* or *Malefactors' Cross.*

The *Egyptian*, or *St. Antonius Cross.* Four such crosses put together to one centre made the so-called *Crutch Cross*, thus :



(This is the Jerusalem Cross without the crosslets).

[1] "Geschichte Wurttemberg, Stuttgart, 1891," p. 72.

We find further the form :

a *repeated cross*, as each arm of the chief cross forms also a cross, hence one may count *five* crosses, as in the Jerusalem Cross. Another form is thus :

in which one centre cross and four angle arms are five ;[1] and yet another, the *double cross*, thus : in which to a Latin or Greek cross is added a St. Andrew's Cross. The cross for an archbishop had two cross-beams, thus :[2] and that for the Pope three, thus :

In all these figures I have shown the beams of equal thickness, and most of them with plain ends. But many crosses were distinguished or ornamented with figures of some kind, and the ends decorated. Of the latter I mention lilies, clover, or , arrow, anchor, balls or apples, swallow-tail, &c.

[1] Note by Professor Hayter Lewis :—The is well known as the sign (the Labarum) which Constantine saw in the sky, and is composed of the two first Greek letters, and , of the name of Our Lord (Χριστος).

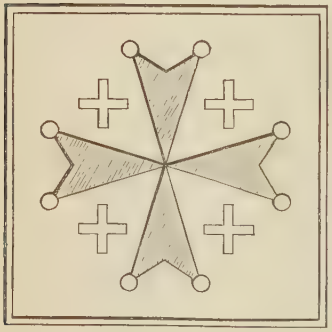
As to this there is no doubt whatever. The was, most probably, composed of the same letters, differently arranged, and referring more particularly to the crucifixion.

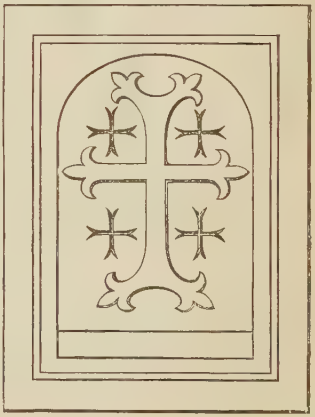
The is an Eastern symbol of the sun, but used also in early times by the Christians.

There is a well-known example of it in one of the Roman catacombs.

[2] Such a cross is engraved on the rock scarp at (or near) the entrance to the rock-cut tomb called "General Gordon's," outside Jerusalem, to the north.

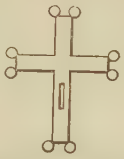
In regard of arms, if they were not plain and of equal thickness, in most cases they became broader towards the outer end, as there was more room there (the further from the centre the more), and just this, I think, gave the idea of filling up the corners with something. Examples of such one can best collect by going to the Armenian Convent in Jerusalem, where there are a great many variously shaped crosses engraved in the walls of the building, where apparently such stones were used the second, and perhaps even the third time, and as they had a cross on them they were in the new building put with their faces outwards. This I think accounts for the great number one can find on examining the walls. As I did so one day a priest of a higher rank called me into his room and showed me a book, and in it the drawings (plan, view, &c.) of a rock-cut church, or rather chapel, in the Convent "Anee," near Kars, in the Caucasus, built in the ninth century, in which is engraved more than once the *Jerusalem Cross.* Hence, therefore, the *Armenians* appear to be the designers and first users of the Jerusalem Cross, and as the Crusaders were on friendly terms with them and found their cross so convenient for their own purposes and so nicely expressing their ideas, they adopted it from them. I may mention that William of Tyre says in his history of the Crusaders, cap. 21, 28—"At this died the noble Armenian King, of whom I have in my tale hitherto repeatedly spoken," by which we see that the Crusaders were on good terms with them. In W. Besant and E. Palmer's "Jerusalem," London, 1888, p. 289, it is said: When "Jocelyn" had died, "there was no one left of the old Crusading chiefs, and their spirit was dead. *Most of them had married Armenians.*" Even the name *Jocelyn* seems to be Armenian, as well as *Lusignan* (the last reigning king), which means in the Armenian





language, "moon." The Armenian priest told me that the cross with the four crosslets was originally theirs, and that the Crusaders simply adopted it. From the many crosses with four crosslets which I observed

on the walls of the convent I copied only *two*, which copies I enclose here. The priest showed me also an ancient cross, which they have kept carefully in their church for several hundred years as a relic of great value, which was bestowed upon them by a king. It is a plain cross cut out of *one* piece of wood, about 5 inches long and $3\frac{1}{2}$ inches wide, and has this shape :



On the long arm is a deepening or excavation of $\frac{1}{4}$ inch wide and $1\frac{1}{2}$ inch long, now empty, but he said a fraction of the real cross of Christ was once there.

In heraldry, numismatics, &c., the cross was used in many and various ways, and of innumerable forms, but all this is rather *after* the Crusading time, so I have not to speak of it, but wish only to remark that on the sign or emblem of the Order of Stanislaus, 2nd class, with which the Emperor of Russia honoured me, there are in the four corners of the cross, instead of crosslets, four small Russian *double eagles*, imitating in some degree the Jerusalem Cross ; further, that in Germany at the time when not every one could read and write, one who could not write might make his signature to any document with three crosses, thus :

+ + + and attested by the scribe that the very man has with his own hand put these crosses in his presence. Such a document was legal, as good as if he would have put his name.[1]

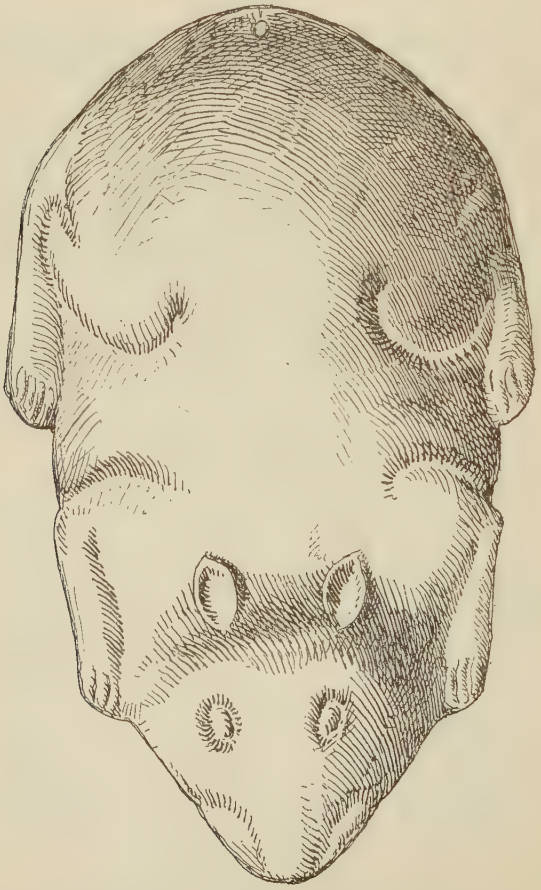
REMARKS ON FACSIMILE OF METAL MOUSE IN THE COLLECTION OF BARON USTINOFF AT JAFFA.

By Oldfield Thomas, Esq., *of the Natural History Department, British Museum.*

The little amulet mentioned by Herr Schick as being perhaps of the same character as the five golden mice spoken of in 1 Samuel vi, 4–11, is not sufficiently characteristic to determine with certainty the particular animal from which it has been copied. In a general way it appears to represent one of the rat tribe ; indeed it would do very well for the

[1] Note by Professor Hayter Lewis :—The Hospitallers and Templars are so connected with Jerusalem that I think Mr. Schick should give examples of their eight pointed crosses.

common rat (*Mus decumanus*). But in the days of Samuel that animal presumably had not reached Palestine from its original home in Central Asia, whence it has travelled all over the world. If, therefore, the amulet is to be regarded as copied from an animal of ancient date, we must look for its original among the indigenous rats of Palestine. One of these, the sand rat (*Psammonys obesus*), appears very likely to have served as the model. It is about the right size and proportion, and has the peculiarly short ears noticeable in the amulet. This rat is very common all over Palestine, and has probably lived there from a very remote period.



METAL FIGURE FROM BARON USTINOFF'S COLLECTION, DRAWN FROM THE ORIGINAL BY WILLIAM SIMPSON, ESQ.

LAND TENURE IN PALESTINE.

By Samuel Bergheim, Esq.

Answers to Questions.

1. How are the village lands divided out? Do they belong to individuals or to the village generally?
2. Does the same man plough the same land every year? Can he leave it to his children? Can the Sheikh take away land from a man?
3. What is the *feddân?* Give the size of this measure. Is it always the same?
4. Explain the words *Shekârah*, *Mulk*, *Wakûf* applied to land.

The lands of a village are divided into three classes :—

I. مُلك, *mulk*, governed, appropriated or owned –that is real or freehold property.

Such lands are generally in close proximity to, if they do not immediately surround, a village or a town; and are almost invariably used as gardens or orchards.

Mulk lands can be given or willed to any person or institution, or they may be inherited by the heirs of the owner after his decease.

Such lands pay a *money* tax of between 3 and 5 per cent. on the valuation; such valuation being made once every five or seven years. This tax is paid into the Imperial Treasury.

No other tax is imposed on *mulk* lands. Houses or other buildings may be erected and trees planted on such lands at the option of the owner.[1]

II. اميريه, *ameeriyeh*, formerly (originating at the time of the Mohammedan Conquest of Palestine) under the control of the Ameers, but now belonging to the Imperial State.

These lands are invariably arable and are called by the Felaheen اراضي مُفتلح, *Aradee Muftala'h*, agricultural lands, and are used for growing grain of various kinds, such as wheat, barley, beans, lentils—as a winter crop—or dourra (millet), simsem, an oleaginous seed—as a summer crop. Tobacco is also grown in small quantities in some villages.

Such arable lands of a village are held in common by all the members of the village or community, and are called اراضي مَشَاع *Aradee*

[1] Houses and other buildings are subject to a yearly tax *ad valorem*.

Masha'â, undivided, held equally, in common, as the property of the *whole* community and not in plots or parcels of land belonging separately to any of the various individual members of the community. *Masha'a* lands cannot become *mulk*. They belong to the Imperial State and only حَق المُزارَعَة, the *Hak el Muzarâ'a*, the right of sowing or cultivating, belongs to the community.

No houses or buildings may be erected and no trees may be planted on these lands without special permission from the highest Imperial Treasury authorities. If this be obtained the house or trees then become *mulk* or freehold, but the land on which they stand is still regarded as *ameeriyeh*.

The *masha'a* lands of a village are distributed or apportioned *each year* for cultivation during that year to the various members of the community who desire or who are able to cultivate them—that is to plough and to sow them with grain.

Each individual member of the community has the right by inheritance to plough and to sow in the *masha'a* lands by virtue of the *Hak el Muzarâ'a*, the right of cultivating, and these lands are divided into equal portions according to the number of *faddan* فدادين (pl. *faddadeen*), in the village.

A *faddan*, فدّان, in the ordinary sense means a yoke of oxen; on the hills and light lands it is invariably so; but in the low country and on the plains a *faddan* means two yoke or pair of oxen, and, where the soil is very heavy, four pair.

A *faddan* of land, فدان وطّاد, *faddan wattah*, is a piece of land which it takes a day for a yoke of oxen to plough. Its size would be about the same in the hill country as in the low country; the soil on the former being light can be easily ploughed by a pair of oxen working from sunrise till sunset, while in the latter, being heavy, it would require two or four pair of oxen to plough in the same length of time.

A plough is called a عود *'ood*, stick or reed. The lands of a village may therefore be divided among ten *faddan* and yet be ploughed by 20 *'oods*.

The *masha'a* lands are divided equally among all the inhabitants who wish to cultivate them. Such are called شدّاد *shaddad*, plural شدّادين *shaddadeen*, from شدِ, to gird, to bind, to prepare or make ready; and each *shaddad* receives an allotment of land according to the number of *faddan* he intends to employ. Thus one man receives an allotment of land for one *faddan*, another for two *faddan*, and so on. Sometimes the land is divided into half *faddan* for such a villager who only owns one ox. Two villagers owning one ox each work together on one plough drawn by the pair of oxen—one day on the land allotted to the one, and the next day on the land allotted to the other.

If the lands of a community are smaller in proportion to the number of the *faddan* of those who wish to cultivate *shaddadeen* they are equally divided among all —that is, supposing 10 *faddan* are sufficient to plough the lands of a village and there are 20 *shaddadeen* who own a *faddan* each, the lands are divided into 20 portions, so that each *shaddad* receives an equal portion.

Again, if the land is sufficient for say only 20 *faddan*, and there are 15 *shaddadeen*, five who own one *faddan* each, and 10 who own two *faddan* each, then the land is divided into 20 portions of one *faddan* each. Every *shaddad* receives a portion, and the remaining five portions are divided equally among the 10 *shaddadeen* who own the extra *faddan*. Thus the owner of one *faddan* receives a portion or portions of land sufficient for the one *faddan*, while the owner of the two *faddan* receives sufficient for one and a half *faddan*.

No stranger is allowed to cultivate or use any of the lands of a village, but with the consent of the whole community or of its elected representatives. The land is then let to him for the one year or season only ; and the rent paid by him is used towards the expenses (taxes, &c.) of the whole community.

No member of a village or *shaddad* is allowed to let the land allotted to him for cultivation to a stranger ; but he may enter into partnership with one who will supply him with the necessary oxen and seed for the cultivating of the land, such a partnership, however, must be entered into before the allotment or division of the land.

Such stranger is, in either of the cases above stated, then regarded as a member of the community for the time being, and is subject to all the taxes, dues and outlays of the village community.

The portion of land allotted to the *shaddad* belongs to him for that year, but his rights are with respect to the crop itself only ; when that has been gathered in, his individual rights, so far as the land is concerned, cease.

The land is divided or apportioned to the *shaddadeen* of a village by lot, which is done in the following way :—

Supposing there are 20 *faddan* of land (*faddan of land* as explained above), this land is first of all divided into four divisions. One is called the southern division, the next the eastern, the third the northern, and the fourth the western division. Each of these divisions is then again divided into 20 equal portions or plots, and this time by measurement ; a line or rope is sometimes used, and not infrequently a long reed or ox-goad, which measures generally about nine feet.

Every field in the lands of a village has a name, given to it either accidentally or for a special reason. Thus, a field with a peculiar rock in it is called "the field of the rock," another with a mound "the field of the mound," another near a road "the field of the road," another where a fight has taken place "the field of the fight," and so on. The different portions or plots into which these fields are divided according to the

number of *faddan* are called مارس *maress* or مَارِث *mareth*, plural مَوارس *mawaress* or مَوارِث *mawareth*.

The names of the fields of each of the four divisions of land (the southern, the eastern, &c.), are then written, *usually* on small pebbles, which are then put into a bag. There will then be four bags, one for each separate division, and each bag will contain twenty pebbles, each one bearing the name of a portion of a field. The *shadddadeen* then form themselves into a semicircle, in the centre of which the *Imam* or *Khateeb* of the village is seated. Two little boys always under five years of age, so that they are unprejudiced or unbiassed, stand near him on either side.

One of the bags is then taken up and one of the little boys puts his hand into it and draws out a pebble (called a *Jarral*, جَرَل, by some جَعرَل *Ja'ral*), bearing the name of one of the portions of the field. The *Imam* then asks the other boy, "To whom should this portion of land be allotted?" and the boy calls out the name or points to one of the villagers, and the land is allotted to him accordingly.

There is no appeal against this allotment, and each *shaddad* is obliged to be content with the portion or rather four portions of land which have been allotted to him, the same process having taken place with every bag.

Each of the *shadddadeen* who stands round waiting for his lot exclaims as the boy puts his hand into the bag to draw one of the lots, "Allah yakoom bi Jarrali," اللَّه يَقوم بجَرَلي, "God keep or uphold or stand by or take care of = maintain my Jarral." *See* Psalm xvi, 5 and 6, "Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," and which I believe should more correctly be rendered from the Hebrew text, "Thou holdest or standest by the pebble of my lot" (גּוֹרָלִי جَرَلي Jarrali). "The dividing lines have been stretched out for me in pleasant places" (the word translated pleasant is the same both in Hebrew and Arabic and means delectable—the perfection of delight or pleasantness), *i.e.*, in the best portions of the fields. "Yea, a goodly inheritance by lot or allotment is on me" (that is, given to me).

This way of dividing the land takes place every year, and thus no member of the community receives the same portion of land every year. It may fall to him by lot again, and it may not, the chances are against its being so.

The owner of a yoke of oxen, therefore, receives four pieces or portions of land in four different parts of the land of the community. These portions which have been measured out as explained above by a line or rope, reed, or ox-goad are each called a *maress*, مارس or

مَمارِث, from, as is supposed مَرَسَة, a rope. Some believe, and I rather incline to this view, that the word *maress* originates from *meerath*, ميراث, an inheritance. The plural of *maress*—a line, or rope, is *marasaat;* that of *maress* or *mareth*—a portion of land, is *mawareth*, the same plural is used by Felaheen for inheritance, مَوارِث, *mawareth*, inheritances. The *maress* is under the sole control of the villager to whom it has been allotted, from the day he begins to plough to the day that he has removed the harvested crop from it. His individual right over that piece of land then ceases.

The Turkish laws which have been introduced within the last few years in Palestine with reference to land tenure, and which are being rigorously enforced, are changing all these ancient laws and customs, much against the will and the wish of the people.

The lands are divided by an Imperial Commissioner into various portions and given to individual villagers. They receive title-deeds for individual ownerships, and each one is at liberty to sell his portion to whoever he pleases, either to a member of the village or to a stranger. The villager then sells his *Hak el Muzarû'a* right of cultivation in the land; not as *mulk*, but as *ameeriyeh*, and subject to taxes as such; the object of the government being to break down the old custom of *musha'â*.

When the government will have attained this object, which it is doing fast, in spite of the resistance of many of the village communities, the old customs above referred to will die out and be forgotten.

The small plots of land which lie among rocks or in stony places, and which cannot be ploughed in the ordinary way by a *ô'od* and a pair of oxen, are generally given to the poorer villagers who possess neither one nor the other, and who dig such a piece of land with a *faass* فاس, a pickaxe, an iron instrument with a pick at one end and a spade or hoe at the other (*see Quarterly Statement*, July, 1893, p. 200; *see* also Isaiah vii, 25).

The waste lands of a village خَرَاب, *kharāb*, used for pasture are all *musha'â*—held in common—so is the thrashing floor.

Ploughed and sown lands are called عَمار, *ammar*, built, *i.e.*, cultivated.

Fallow and uncultivated lands are called خَراب, *kharāb*, ruined, *i.e.*, waste.

A furrow is called تِلم, *tilm*. The dividing furrow between one *maress* and another is called تَخم, *takhem*. Such a *takhem* is generally a furrow double in width to the ordinary one, and marks the division of one man's crop from his neighbour's; but as this mark or boundary furrow frequently disappears after heavy rains, stones are placed at the time it

is made at each end, and such stones are called حجار التخم (*Hejjar Ptakhem*), the stones of the boundary. To remove such stones while the crop is still growing or uncut is regarded as a great sin; as the one who does so robs his neighbour, not of part of the land, but of part of his crop.[1]

Every village employs two public servants, (1) an *Imam*, called *Khateeb*, preacher (from خطب), whose duties are to lead the prayers, to perform the marriage ceremony, to bury the dead, and also to keep the public accounts of the village, such as the taxes, and all Government dues, the repairs of the mosque and the *madaféh*, guest chamber or the room or building reserved for guests.

(2) ناطور, *Natoor*, a watchman. His duties are to be always on the look-out to see if any strangers or visitors or Government officials or soldiers are approaching the village, to take charge of their horses and to invite them into the *madaféh*, and to see that they are provided with food. He must also take care that no cattle of a strange village stray into the lands of the community; and that none but those belonging to the village graze in its waste lands, &c.

These two public servants are not paid wages in money, but they receive a certain number of measures of grain at the end of the harvest.

Each *shaddad* before housing or removing his grain from the threshing floor has to pay these measures (the quantity is agreed upon at the time of the division of the land) to the *Khateeb* and to the *Natoor*.

In addition to this payment, a plot of land is at the time of the division of the land allotted to each of the above and as generally neither of them possesses plough or ox, they either hire someone to plough and sow the land for them, or the *fuddan* of all the village devote a day or part of a day to plough and sow these fields or pieces of land for the *Khateeb* and the *Natoor* as a gratuity. The size of each of these plots is sufficient for sowing five or seven *sa'â* of wheat, about 2½ to 3 bushels.

Such a piece of ploughed land is called شكارة, *shkara*, hired, *i.e.*, ploughed by hire.

Sometimes, too, a villager who is unable to be a regular *shaddad* is given a plot of land for which he hires a yoke of oxen and labour, and it is called a *shkara*.

Oxen are the animals mostly used for ploughing. Sometimes an ox and an ass are yoked together, but this is only done when it cannot be avoided, and is regarded as unjust.[2] Horses and mules are also used, seldom on the plains but frequently on the hills.

Camels are often employed for drawing the plough on the plains in the southern part of Palestine, chiefly by the Bedouin.

[1] Deut. xix, 14, "Thou shalt not remove thy neighbour's landmark, which the chiefs (or elders) have piled up."

[2] *See* Deut. xxii, 10.

I have on several occasions seen a man or a woman attached to a plough pulling side by side with a donkey.

The *ameeriyeh* arable lands pay two kinds of taxes :—

1. ميري, *Meeree*, a yearly tax payable in money, the same as for *mulk*, being from 3 to 5 per cent. on the valuation. This tax must be paid whether the lands be cultivated or not.

If cultivated it is collected by the *Khateeb* and village elders from the *shaddadeen* in proportion to the number of their *fadadeen*. If the land is left fallow or uncultivated for one reason or another, then it is collected from all the male inhabitants of the village equally. If part be cultivated and the rest kept fallow, then those who cultivate pay a proportion of the tax, and the rest is collected from all the male inhabitants (including the cultivators) equally.

This money tax is paid directly into the Imperial treasury.

2. أعشار, *A'shar*, the tenth or tithe of all the produce.

This tax is farmed out by the Government to the highest bidder, who in addition to the bribes which he must give to the officials in order to secure the purchase, has to pay a much larger sum than the actual value of the tithe or tenth of the produce if honestly collected. The tithe owner, عشّار, *A'shar*, is then expected to proceed to the village so soon as the harvest commences, but no villager is allowed to begin harvesting until the arrival of the *'Ashar* or his representative. The *'Ashar*, however, delays going to the village so long as he possibly can, and he creates all kinds of difficulties in order to force the cultivators to compound with him for a fixed quantity of grain and other produce of the land in lieu of the fair tithe or tenth.

On arriving at a village, which he does with a host of servants, he for the first four or five days does nothing on the plea of fatigue, illness, or other excuse, and the community is obliged to provide him and his servants and horses with food all the time.

He then starts by making a list of all the *shaddadeen* and the number of the *faddan* of each one. He then rides round all the fields and professes to be surprised at the amount of the crop, exclaiming —though in reality it may be half the average—"This is the heaviest crop I have ever seen. What a wonderfully plentiful year this is!" when probably it is anything but that.

He then returns to the village and calls all the *shaddadeen* together, with the *Khateeb* and the elders at their head. He then takes the list he has made and addresses one of the *shaddadeen*, "Oh, so and so," naming him, "What a marvellous crop of wheat and barley you have in your *mawaress*. Wonderful! How bountiful God has been to you. Praise be to Him." The natural reply given by the *shaddad* thus addressed as well as by all present is, "*El Hamdu l'Illah*. Thanks be to God." "Well," continues the *'Ashar*, "I am glad you all agree with me that this is a plentiful year. Now how much do you think," addressing the

shaddad, "will your entire crop, barley and wheat, &c., amount to in measures (*sâs*) when threshed," and adds, before the *shaddad* has time to answer, "I think so many"—naming an amount five or six times as great as it could under even the most favourable circumstance produce.

There is then a general outcry from all the *shaddadeen*, "Yes it is a blessing however much or little, but it can never make the amount you state."

This farce is gone through several times, and over several days, until either one party or the other is wearied out. The villagers—that is each *shaddad*—sometimes agree to pay a fixed quantity of grain or other produce in place of the legal tenth. The *'Ashar* then departs, but leaves a servant to watch that no grain is removed from the threshing floor after it has been brought there and threshed, until the quantities agreed to be paid by each *shaddad* have been delivered to him.

Sometimes the villagers hold out and refuse to compound, and the *Ashar* then places several of his servants to watch that all the grain (in the straw as harvested) is brought to the threshing floor. When all the harvesting is done, the straw still unthreshed as brought from the field belonging to each *shaddad* is put up by him, the *shaddad*, into what he considers ten equal stacks. The *'Ashar* is then asked to choose one stack. This he does, but refuses for some days to have it threshed and winnowed (which the *shaddad* is bound to do for him) and until this is done the *shaddad* is not allowed to touch his own stacks.

After a day or two, the *'Ashar* goes round to look at all his stacks representing the tithe, and having made the inspection he then calls his men and orders them to prepare their horses and bring him his own to leave the village immediately, "I have been robbed of more than half of each stack belonging to me" (totally untrue, because the stacks given for the tithe have all been removed to another part of the threshing floor at a distance from the stacks belonging to the *shaddadeen*, and have been closely watched night and day by the servants of the *'Ashar*). "I am going to put my case into the hands of the authorities." In the end the villagers each and all agree to pay a certain number of measures of grain, &c., in addition to the division already made, *i.e.*, the stack already set apart for the *'Ashar*. When this has been threshed and winnowed and a quantity sufficient for the supplementary amount agreed upon as above has been delivered, camels are provided by the villagers at their own expense to carry the grain of the *'Ashar* to the chief town in the district. The *'Ashar* then clears out together with his servants, and the *shaddadeen* proceed with their own work of threshing, &c.

I may add that I can safely say from close observations I have made during nearly ten years' farming in the Sharon plains near Ramleh, that the amount collected by an *'Ashar* rarely, if ever, averages under *one third* of the whole crops, instead of the legal *tenth*, viz., 33 per cent. instead of 10 per cent.

The very word *'Ashar* is an opprobrious term, and an extortionate

merciless man is generally likened to a *'Ashar*, and held up to execration just as were the Publicans of old.

A great many strangers from the hill country go down to the villages on the plains during harvest time; the men to help to reap and the women and children to glean. Gleaning is only allowed in all the fields after the sheaves have been removed.

Sometimes, but only in very special cases, permission is given to glean between or among the sheaves. *See* Ruth ii, 15, "Let her glean even among the sheaves."

In some villages the custom of leaving at the close of the general harvest a part of the *mawaress* unreaped is still in vogue. This is called Jaru'âa, جَرُوعَة, the portion for the widow, the fatherless and the strangers, who are all allowed to gather the standing grain for themselves.[1]

III. وَاقِف, *wakuf*, or *wakf*, stopped—dedicated, not transferable, inalienable, or lands devoted towards the maintenance of a mosque or religious institution.

Most of the *wakuf* lands were *ameeriyeh* lands the *revenues* of which were devoted by Sultans or other rulers since the time of the Mohammedan conquest for the maintenance of a particular mosque or *makam*, such as the mosque of Omar, the tomb of David at Jerusalem, the mosque over the tomb of Abraham at Hebron, &c.

The revenues consist of similar taxes to those on *ameeriyeh* lands, viz., a money tax and a tithe, and are collected in the same way as above described, but instead of being paid into the Imperial Treasury they are paid into the *wakuf* treasury which distributes the revenues to the various institutions. The Imperial Government has, however, now taken over the control of the *wakuf* treasury and looks after the outlays itself.

No *ameeriyeh* land can be made *wakf*, but by the will of the Sultan himself. *Mulk* lands or houses can be so dedicated.

Arable *wakuf* lands are held by the villagers in exactly the same way as the arable *ameeriyeh* lands, viz., in *musha'â*.

A HITTITE MONUMENT.

By William Simpson, Esq.

I have an old volume, published in 1736, with no author's name, entitled "A Journey from Aleppo to Damascus." The date of the journey is not given, but the details of the route from place to place seem to be made

[1] *See* Leviticus xxiii, 22, "When ye reap the harvest of your field thou shalt not make clean riddance of the corners of thy field; thou shalt leave them unto the poor and the stranger."

out with some care. The author on his way passed "Hamah," or Hamath, and the following is from his description of that place :—

"Before the Door of a Masjed or Mosk, which stands opposite to the Castle, there is erected a very beautiful Marble Pillar, with the Figures of Men, Birds, and other Animals, cut in *demi Relievo*. There is a very pleasant garden by the River Side belonging to this Mosk, full of Orange Trees. Hamah is governed by a Basha" (p. 31).

The italics and capitals are given as in the original. Short as the description is, it leaves small room to doubt but the "Pillar" had on it a Hittite inscription ; and if it should chance that it has not been burned down to make lime, it may still be found by some explorer. Even the mention of it is in itself good evidence, helping to confirm the hopes of those that believe we have only to dig in that quarter and an ample crop of Hittite monuments will be the reward of such operations.

Some time ago I sent the quotation in to Dr. Wright, to see if he had any knowledge of it, or of the "Marble Pillar." He wrote back recommending that the quotation should be given in the *Quarterly Statement*, and inclosed the following letter to be published along with it :—

"Your find tends to confirm what I am constantly urging, that a rich harvest awaits the explorer in Hittiteland. All the inscriptions that I copied at Hamah were on basalt—"ill-cooked" basalt, as the natives called it. I saw nothing of the kind on any marble. "Figures of men, birds, and other animals, cut in *demi Relievo*," point unmistakably to a Hittite inscription, though I should have feared that "*a very beautiful Marble Pillar*" indicated a later origin than the rude inscriptions on porous basalt. . . . . .

"All the same you have made a real discovery, and some person should re-discover your column. 'A late Hittite inscription, on a beautiful marble column,' might contain a key that would save much violent lock-picking."

NOTE ON THE MARBLE FRAGMENT FROM JEBAIL.

By the Rev. D. Lee Pitcairn.

The marble fragment from Jebail, of which Mr. F. J. Bliss sends a photograph to the April number of the *Quarterly Statement*, bears a striking likeness to the image of the Ephesian Diana, of which there is an antique statue in the Naples Museum, engraved in Falkener's "Ephesus," Fairbairn's "Bible Dictionary," &c. This image has the form of an Asiatic idol rather than of a Greek statue. It has many beasts (*quam Græci πολυμαστήν vocant.* Jerome), to signify the All-Mother, Nature ; and below is shaped like a mummy. The bands and panels, the few inches of drapery, and the protruding toes are found in the statue

just as in the fragment from Jebail. The symbols of lions and oxen are also found on the statue, though not in the same positions as in the fragment.

Is it not likely that the fragment, instead of being a mere pillar or caryatid, is part of a similar statue of the Ephesian Diana?

MONKTON COMBE,
21*st May*.

GREEK INSCRIPTIONS IN WESTERN PALESTINE.

By Major C. R. CONDER, R.E.

I HAVE had occasion to remark how much Western Palestine differs from Syria and the country east of Jordan in the matter of rude stone monuments and of ancient pagan bas-reliefs. Little pottery images of Ashtoreth, at Gezer and Lachish, are almost the only Canaanite remains found in the West until Roman times, and the dolmens occur only in Upper Galilee and at Banias. The same is remarkable as to ancient Greek texts. In Bashan we have many dating back to the first century A.D. Those collected during the course of the Survey in the West were few, and appear to be mostly of the Byzantine and mediæval periods. It may be convenient to collect them together.

1–4. At *Banias* are four well-known texts (Waddington, 1891–1894), that of Agrippa dating from 222 A.D., while another (1893) speaks of the Priest of Pan, and the two others (1891–1892) of the son of Lysimachus.

5. At *Deir Dughiya*, with Maltese crosses, is in honour of John the Baptist, perhaps as late as the twelfth century.

6. At *Shakra*, with the Jerusalem cross, is by a deacon, in honour of Holy Procopius, and seems clearly to be of the twelfth century.

7. At *Masûb*, in honour of the Prophet Zachariah, by certain canons, has been imperfectly copied, but is also mediæval.

8. At *Marûn er Rûs*, is too badly copied to be read.

9. At *Shefa Amr*, on a Christian tomb, "Lord Christ help Sal . . . . and have mercy on his child." This is, perhaps, early, as the name of Christ is spelt ΧΡΕΣΤΕ.

10. At *Sheikh Ibreik* over a tomb, Παρθενης.

11. At *Bel'ah*. Looking again at my original note book I find that there are traces of the letter Χ, so that it reads ΕΙΣΘΕΟΣ ΜΟΝΟΣ ΧΜΓ. The last three letters are not, as Mr. Drake thought, the date, but the monogram peculiar to Syria, "Christ born of Mary," which was used before the fourth century. This tomb also is, therefore, Early Christian.

12. At *El Habs*. "In memory of George," is mediæval, and belongs to a hermitage.

13. *'Akrabeh*, is partly defaced, but clearly Christian, and apparently funerary.

14. At *El Mughâr*, appears to be Byzantine, and is too fragmentary to read.

15. At *Tell Jezar* ΑΛΚΙΟΥ is believed to be ancient, occurring with the Hebrew text of the Hasmonean age.

16. At *Shaf'at*. The milestone, with the names of Trajan and Nerva, has the mile distance from Jerusalem in Greek.

17. At *Amwâs*, on a church pillar, ΕΙΣ ΘΕΟΣ ΜΟΝΟΣ, with the Samaritan text, "Blessed be His name for ever," is of the Byzantine age.

18. At *Kuriet S'aideh* the dedication of Martin the Deacon with a Greek cross, appears to be of the twelfth century A.D.

19. At *Deir el Kelt*. Greek-Arab bilingual, dedicating the monastery. Also twelfth century. I do not here add the mediæval painted texts at Kuruntul and Kusr Hajlah, which I copied, and have given in the memoirs. The writing in this case is twelfth or thirteenth century work.

20. At *Deir Belah*. Dedication by Apollodorus at his own expense —Byzantine, belonging to a chapel.

20*a*. *Gaza*. "Domesticus to the son of Domesticus"; a funerary text.

21. *Gaza*, translated by M. C. Ganneau, records the facing of some building with stone by Alexander the Deacon, and begins with the verse: "The earth is the Lord's, and the fulness thereof" (Psalm xxiv, 1). It was discovered in 1877.

22. At *Sheikh Râshed*, a fragment, apparently a mediæval Christian tomb.

23. *Hebron*. The well-known text in the mosque: "Holy Abraham help thy servant . . . and Agathemeros, and Ugia, and . . . and Tomasia, and Ablabia, and Anastasia."

24. *Hebron* outer court ΝΕΝΟΥ ΑΒΡΑΜΙΟΥ ΜΑΝΟΥΣ.

25. *Khoreisa*. "This is the gate of the Lord, the righteous shall enter in thereat" (Psalm cxviii, 20), over the door of a chapel. Byzantine period.

26–34. *Jerusalem*. Given in the memoir, are all Christian, and, in two cases only, seem earlier than the fourth century. To these a few more have been added of late from the Northern Cemetery—Jewish and Byzantine, none older apparently than the fourth century.

35–39. In *Wâdy Rabâbeh*. Texts of the monks and nuns of St. Sion, and that of Thecla Augusta (about 890 A.D.).

40. The inscription on the mediæval font at Bethlehem, dedicated by "those of whom the Lord knows the names."

At the site of Abila I copied in 1873 several inscriptions which were not, I believe, previously known. They are tombstones with the names of Lucius, Archelaus, Phêdistus, and Antonia and Philander. On one of

them occur the words ΧΡΗΣΤΗ ΧΑΙΡΕ, and this spelling of the name of Christ seems usually to be earlier than the fourth century.

East of Jordan, Greek texts are also uncommon south of Bashan. The dedication of the temple at Philadelphia, and the two important texts at Gerasa (Christian) are among the earliest known. Prof. Ramsay has kindly translated the text which I discovered at Philadelphia.

"Aurelius Victorianus did honour to Gaius Julius Victor (Junianus?) of the tenth legion Fretensis Gordiana."

This is therefore one of the memorials of Roman officers, common in Bashan, and belongs to the third century A.D.

With exception of a few scattered letters, the only other text which I found in Gilead was at *Umm el Burak*, where "Antonius Rufus set up to himself at his own expense" a winged tablet which is partly defaced.

The abundance of texts in Bashan, and in Syria, seems to show that about the Christian era the Decapolis must have had a much larger Greek population than existed in Western Palestine; and in the Byzantine age the Greek population seems to have been either stronger, or more civilised than that of Southern Palestine, both in Northern Syria and in Bashan and Northern Gilead.

NOTES ON TELL EL HESY.

By Major C. R. Conder, R.E.

Mr. Bliss has given us a clear account of his excavations, and has shown the antiquity of this site. The Tell occupies about two acres, and seems to have been the fortress of the town. The study of the inscriptions does not disagree with the dates assigned to the pottery, but seems to forbid the supposition that the place was abandoned in 500 B.C. If, as I have proposed, this be the site of Lachish, we have in the Onomasticon the statement that it was still a town in the fourth century A.D., and in the Book of Nehemiah we find it inhabited at least as late as 445 B.C. (Neh. xi, 30), while some of the pottery may be as late as 350 B.C. The Greek inscription appears to me to be clearly later than 300 B.C., and I believe Prof. Ramsey would assign it a yet later date. Anyone acquainted with the Greek texts of the time of Psammetichus (600 B.C., or later) will recognise how much later that found at Tell el Hesy must be, and the Hebrew jar handle should, I believe, be dated about 400 B.C.

The scarabs are evidence of the *earliest* but not of the *latest* date assignable. They may have been kept for centuries before they were lost, and one of Amenophis II (1540 B.C.) occurs much higher up than the Zimridi tablet (1480–40 B.C.). Such considerations lead me to propose some slight modifications in the dates proposed by Mr. Bliss, and to carry down the history of the Tell to at least the Hasmonean age, when the

Greek influence began to be so strongly felt in Palestine, and perhaps even later.

At the bottom of the Tell we have bronze implements of early date, judging from the percentage of the tin, and a tablet dating from the 14th century B.C., when the Canaanites inhabited the site. The layer of charcoal and lime dust may perhaps represent the burning of the city by the 'Abiri or Hebrews. Then follows a depth of 20 feet in which scarabs occur, from the 18th down to the 22nd dynasty, carrying the history to Solomon's time; and with these a Phœnician text which may be about the same date or later. Above this level the Greek pottery begins to appear, and the Hebrew text and the Greek, which carries us perhaps through the period of restoration under Nehemiah, and down to the third century B.C. The Greek pottery continues to some ten feet beneath the surface, after which only mud buildings seem to underly the Arab graves. The negative evidence of finding no coins might be contradicted by further excavation in the remaining two-thirds of the mound.

The discovery of the bones of a buffaloe (*jamûs*) at great depth is curious. This Persian animal is generally thought not to have been introduced into Palestine until after the Moslem conquest of Persia. Either this conclusion is wrong, or the bones have been buried or worked down from above, or they belong to some other species, not that now found in the country.

Dr. Sayce appears to acknowledge that the Zimridi tablet is difficult to read, and that his translation is not certain. The reason why that which I have offered differs so much from his is, that my study of the cast led me to suppose that the signs were in many cases not those which he gives, as will be seen in the facsimile copy. His first line seems to me too long for the tablet, but these are points which study of the original, by a careful and experienced specialist, alone could decide.

The most remarkable of the scarabs is Fig. 115; and, having by the kindness of Mr. Bliss been enabled to study the original, I can bear witness to the faithful character of the copy. He appears to me to be probably correct in representing the lowest emblem in the middle row as a hawk with the double crown of Egypt, and the emblems above it would in this case be probably of Egyptian origin. But the emblems at the sides do not appear to be Egyptian, and are very like Hittite.

They occur vertically in the text, that here shown to the left being at the top, and they may be compared as follows, beginning from the left:—

No. 1 is like the tall hat, which I believe to have had the sound *Ko* or *Ku*, and the meaning "king" in Hittite.

No. 2 is just like the Hittite and Cypriote *Mo*, for the demonstrative or the first person singular in Hittite.

No. 3 is a bud as in Hittite, the Cypriote *Bu* or *Pu*—a demonstrative pronoun.

No. 4 is like the Hittite and Cuneiform emblem *Dim*, which occurs on the bilingual of Tarkondemos.

No 5 is the tall vase not uncommon in the Hittite, to which I have proposed to give the sound *Pe*, and to regard it as the nominative definite.

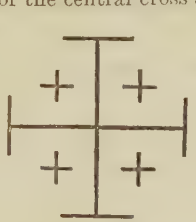
We should thus obtain the reading *Ko-mo bu Dim-pe*," Of my king this (is) the seal." This would indicate a Hittite population at Lachish about 1500 B.C. or earlier, who were subject to an Egyptian overlord, and added a native inscription to the royal seal. There is nothing improbable in this view, when we remember that the Hittites lived not far off at Hebron in the time of Abraham, and that the Hyksos are thought to have belonged to the same stock, and adored the same God (Set) worshipped by the Hittites. This seal may be the oldest object found at Tell el Hesy.

4th June, 1894.

NOTES ON HERR VON SCHICK'S PAPER ON THE JERUSALEM CROSS.

By Major C. R. Conder, R.E.

The representation of the Jerusalem Cross is not correct. The crosslets are plain, and the crutches of the central cross are much longer.



It is not improbable that this cross was older than the Crusades, for it has the Greek not the Latin form.

A number of crosses of all forms will be found in the "Survey Memoirs," chiefly Greek, and taken from lintel stones in monasteries and chapels; but none of them have the crutch form. The Calvary Cross (*see* Deir ul Kal'ah) is not noticed by Mr. Schick, and I only found it once.

If the so-called *Crux Ansata* of Egypt (the *Ankh* or symbol of life held in the hand of deities) be really a cross, it should not be forgotten that the Maltese cross ✠ is found hung, with other charms, to the neck of Assyrian Kings, whose statues are in the British Museum. The Anchorites' crosses from Egypt have not the Jerusalem form. Of the

other crosses given, specimens will be found in each case in the "Memoirs."

The explanation of Constantine's Cross or Labarum is not that usually accepted. The ordinary explanation of this emblem, which is common in Syria, from the fourth century downwards, is that it betokens the name of Christ XP. It is remarkable, however, that this sign is also older than Christianity, and appears on a coin of Herod the Great. Mr. Schick has not given us any specimen of a Jerusalem Cross in Palestine earlier than the Crusades.

It seems to me unproven that this form of cross was "first used" by the Armenians. Supposing that the date of the monastery in question is as old as the ninth century, it does not follow that the crosses in question are. One of them resembles the Maltese cross—that of the Knights of St. John; the other has the Latin form. The Crusaders were allied to the Armenians in the twelfth century, though the history of the Frank families in Syria shows that it is an over-estimate to say that "most of them" married Armenians. Some did, but most of the nobles brought wives from Europe, and some married Greeks. The offspring of such semi-oriental marriages were never highly esteemed.

In the thirteenth century the Templars and Hospitallers were established in Armenia, the court of the Kings of Armenia adopted Frank fashions, and some of the Armenian ecclesiastics followed the King in professing obedience to the Pope. The Legate was received for a time, but a reaction afterwards set in, and the Templars, the Legate, and the Roman Catholic priests, were expelled from Armenia. It was probably during this period—the middle of the thirteenth century—that the Jerusalem and Maltese crosses were adopted in Armenia. The Templar's cross was the red Latin Cross on a white field. The Hospitallers wore black (the Domenican colour) with the white Maltese Cross. The Jerusalem Arms (*or* on *Argent*) were false heraldry according to later rules, which indicates the antiquity of this coat.

The fylfot is a widely spread emblem. It occurs on a statue from Troy, 1500 B.C. In India it is the Buddhist *Swastica* or "wheel of the law." It is found in the catacombs very early. It occurs on dolmens in Cornwall, and on bells in Yorkshire—as a charm against thunder. It is "Thor's Hammer" among the Norse; but that it is a cross seems doubtful.

2*nd June*, 1894.

NOTES ON THE "QUARTERLY STATEMENT."

By Major C. R. Conder, R.E., D.C.L., &c.

P. 102. The Phœnicians do not seem to have reached England or the Canaries before about 600 B.C. The texts in the latter islands are Numidian, and not very ancient.

P. 106. The texts at Quarantana are in characters of the 12th or 13th century A.D.

P. 119. The fragment from Gebal resembles the well-known type of the Cybele or Diana of Ephesus. Ribadda of Gebal was the son of a Phœnician King. He was not an Egyptian, but a native tributary prince. He wrote not 13 but 50 letters in the Tell Amarna collection.

P. 127. The idea that Moslems had a peculiar odour, removed by baptism, is found as early as 1432 A.D., in the travels of Sir Bertrandon de la Brocquière, speaking of the Turks in Asia Minor.

P. 127. The translation of the fellah songs and sayings in this valuable paper seems to be sometimes incorrect, and fails to show their force—and sometimes their sadness. The rhymes naturally are lost in translation. The following renderings may be worthy of consideration, in cases where the meaning seems least to be brought out :—

P. 134. "Whiter than snow is the fair white robe,
White rice boiled in white milk,
Ill luck befell. They brought me a white healer,
He bared the wound and found the wound white."

Like many marriage songs this is mysterious.

P. 135. The song appears to be a regular war song, such as is common in Palestine.

"O, there was the butcher—the fury of foes,
'Your foes are slain' was the news to Damascus,
'O King, King's son victory is thine,
And a return of fortune.'
Let us go to the foeman's home and destroy it,
And carry its stones to Kerak.
He would have ruled us—not till we perish!
Before your horsemen came, the foe was our prey."[1]

P. 136. The customs (like others in Palestine) recall very primitive ones all over Asia, which antiquaries call survivals of "Marriage by Capture"—a real or simulated fight for the bride.

P. 138. The proverb, "Snake and stick," occurs in Samaritan literature as "Snake and cane."

[1] The following appears to me to be the proper rendering of an Akkadian

P. 139. The "untying the shoe" is very interesting in connection with the Levirate ceremony of "loosing the shoe," which is not confined to the Jews. The shoe is intimately connected with weddings in the mythology and folk-lore of all Asiatics.

P. 141. The dirge of a hunter seems modern in form.

"There is the gun but not the hero,
The gun rusts with dew,
There is the gun, the hero has not come.
There is none to clean the gun.
O, youth, forbid to breathe the breeze,
There is nought to snare in the grave,
And no goodly gun, O my love."

The woman's dirge appears to run—

"Fold quietly the shroud around her feet,
Hamdah was precious as silver,
O, Hasan, buy her;
Weigh the coin and buy her—
Her step in the house is worth it all."

P. 137. The tales of heroes sung at marriages would be very interesting to collect: in some cases they are probably taken from books, such as are read in the Lebanon, but if they are merely oral they might be valuable.

The war song which records the news being sent to Damascus to a "King" seems to be probably ancient, going back to the 8th or 9th

war-song older than the seventh century B.C., which may be compared with the modern fellah song:—

"Leading the herd
You trod the corn
I go knee deep
I stay not my foot
Not first in fault
My host obeys me
You come and waste
The foeman's field
He comes and wastes
Thy field O foe
The corn grows high
What care we
The corn is ripe
What care we
The lot of death
Be thine to taste
The lot of life
May I enjoy."

century, when the Khalifs ruled in Damascus, or at least to the times of Nûr ed Dîn and Saladin when ruling there. The tribal wars between the Fellahin and the Arabs of Kerak, and beyond Jordan, continued, however, till the present century, as I have shown in the Memoirs—"Taiyibeh" (Vol. III).

NOTES BY REV. J. E. HANAUER.

I.—On Stone and Pottery Masks found in Palestine.

On pp. 268 and 269 of the *Quarterly Statement* for October, 1890, will be found an account, with illustration by Dr. Chaplin, of a stone mask obtained by him from Er Rām, and which Professor Petrie believed to be "of Canaanite origin."

The same curious object forms the subject of an interesting note by the late Rev. Greville J. Chester on p. 84 of the *Quarterly Statement* for January, 1891. He says that he had "seen several of somewhat similar make, but of pottery, found near Um Rit, in Northern Syria," and that he thinks that one "representing a bearded head, is in the Ashmolean Museum at Oxford." He supposes these objects to be Græco-Phœnician, and "perhaps of votive character."

Major Conder takes up the very interesting discussion on p. 186 of the *Quarterly Statement* for April, 1891, and refers to the mention of the stone-mask in the "Memoirs," vol. iii, p. 438, and to its having been shown him by Dr. Chaplin. He does not think that it could ever "have been used as a real mask," and it "seems" to him "that it might be of any date from the twelfth century A.D. backwards."

This seems to me to be all that has been put forward in the *Quarterly Statement* concerning this most curious relic, which I have often examined and thought over when, during Dr. Chaplin's absence from Jerusalem, it was kept for safety in the London Jews' Society's Mission Library at Jerusalem, and I would take the liberty of hazarding a suggestion concerning it and the pottery masks mentioned by Mr. Chester and similar ones which I have seen in a collection of "antiques" at Jerusalem, and among antiquities offered for sale by dealers at Jaffa.

The readers of the *Quarterly Statement* will forgive me for reminding them of the remarkable and interesting classic pagan custom of suspending "oscilla" or "little faces" of Logreus—Dionysos—Bacchus in the vineyards, "to be turned in every direction by the wind, because it was supposed that whichever way they looked they made the vines in that quarter fruitful."—"Virgil," Georg. ii, 388–392.

On p. 846 of the second edition of Smith's "Dictionary of Greek and Roman Antiquities" will be found two figures: one being the representation of a beautiful "oscillum" *of white marble*, which, it is stated, is in

the British Museum ; and the other being copied from an ancient gem (Maffei. "Gem. Ant." iii, 64), and representing "a tree with four oscilla hung upon its branches." From the noun "oscillum" was derived the verb "oscillo," meaning to swing, which is the root of our English words oscillate, oscillation, &c.

Here at Jaffa I am shut out from the possibility of reference to all but a few of the back numbers of the *Quarterly Statement*, but I think that in one of Herr Schumacher's reports there occurs the mention (with illustration) of one of these masks.

II.—A Legend of Il Hakim.

A couple of years ago, at the time of the Greek excavations inside and close to the rock-cut tomb with sculptured grape-clusters, &c., at the traditional Aceldama, popularly called "The Retreat of the Apostles," though identified half a century ago by the late Dr. Schulz as the monument of Ananus, I one day visited a small Jewish settlement on the traditional Hill of Evil Counsel. A fellah who met me there offered me some beads, &c., which he said he had picked up whilst working on the said excavations, and of his own accord told me the following legend, which I record—*firstly*, because it seems to me to contain an undoubted reference to the freaks of the mad Fatimite Khalifeh Il Hakim bi amr illah, whom the Druzes worship as a deity, but of whom, as far as I am aware, no traditions have hitherto been found to exist in the folk-lore of Southern Palestine, and *secondly*, because Mr. Bliss, to whom I recently told the strange story on the spot it referred to, suggested that it would not be deemed valueless if offered for the pages of the *Quarterly Statement* :—

Legend.

"A long time ago, when Palestine was under the Egyptian Government, تحت دولة مصر the caves in Wad el Rababeh were inhabited by a great number of monks and holy men who spent their time in fasting and prayer. Now it happened that the Governor in Egypt—الحاكم بمصر "El Hakim bi Musr"—needed money, and, therefore, sent orders to the Mutasarrif (Governor) of El Kuds to make everybody pay a tax. The Mutasarrif and Mejlis wrote back to say that it was impossible to do so, seeing that there were such large numbers of poor but holy men who, though Christians, lived like dervishes in the caves, and who, as they earned nothing, could not pay the sum demanded of each of them. On receiving this news the Governor of Egypt ordered his secretary to write back the order احصوا الرجال *i.e.*, "Number the men," but, whether through carelessness or wickedness Allah knows, the secretary wrote a خ instead of a ح in the word for "number," and so

the order read اخصوا الرجال *i.e.*, "Mutilate the men." This cruelty was literally carried out. The sufferers all died in consequence, and were buried where they had lived, and the human bones now found in the caves in Wady Rababeh are theirs." The fellah who related this could neither read nor write.

ON THE DEPTH AND TEMPERATURE OF THE LAKE OF TIBERIAS.

By M. Th. Barrois.

(*From the Reports of the sittings of the "Société de Géographie," Nos.* 17–18, 1893.)

One of the principal objects of the long journey which I made in Syria during the summer of 1890, was the study of the deep fauna of this lake. Up to that time scarcely anything was known of it except the molluscs, and especially the fish, and the considerable number of these last caused it to be anticipated that waters so swarming with fish would harbour a rich population of inferior animals. These anticipations have not been deceived, but this is not the place to narrate the zoological results of my researches; let it suffice me to say that, thanks to a special kind of dredge, I have been able to study with much care the bathymetric distribution of the organisms which live in the lake. This study promised to be especially interesting in the great depths described by Lortet (820 feet), and by Macgregor, after Armstrong (935 feet). Now, these depths I have never been able to find, although for six days I traversed the lake in every direction, carrying my researches principally towards the points which M. Lortet himself kindly indicated to me before my departure from France.

Reluctantly I had to abandon my soundings, promising myself to clear up the question on my return. This has not been easy, and has demanded on the one hand long bibliographical researches, on the other a whole correspondence with Messrs. Armstrong and Lortet. The problem is not yet quite elucidated, but I think I have reduced it to its lowest terms, and a few casts of the lead will be sufficient to settle it definitely. In my efforts to explain it I have had occasion to notice several errors which little by little have been credited, and which it is necessary to cause to disappear from science. A few words of history are necessary in order to state properly the facts of the question.

In the month of August, 1847, Lieutenant Molyneux, of the English navy, succeeded by dint of great efforts in conveying a boat from Haifa to Tiberias;[1] for two days he navigated the Lake of Gennesaret, occupying

[1] Molyneux, Expedition to the Jordan and the Dead Sea ("Journal of the

himself with topography and hydrography. Then the daring explorer, abandoning himself to the current of the Jordan, descended the river as far as the Dead Sea, which he likewise studied from the hydrographical point of view. Unfortunately, Molyneux had been so exhausted by the unhealthy and torrid climate of the Ghôr,[1] that he died almost immediately after having rejoined his ship at Beyrout, before having been able to put in order the materials which he had collected. This death was so much the more regrettable that the observations of Molyneux on the depth of the Lake of Tiberias—to speak only of the subject which occupies us—constituted the first scientific documents collected on the question ; they have also remained the only ones until to-day, as we shall see.[2]

Replying by precise facts to the old legends, which were prevalent as to the considerable depth of the Lake of Tiberias, Molyneux, by a series of soundings made in all directions, demonstrated that in no part did the depth of the lake exceed 120 to 156 feet, or $36^{m}{\cdot}55$ to $47^{m}{\cdot}55$.

Lieutenant Lynch, who, the following year, at the head of an American mission, performed exactly the same journey as Molyneux, descending like him the Jordan as far as the Dead Sea, only crossed over the Lake of Tiberias at the southern mouth of the river, deferring until his return the hydrographic observations which he proposed to make there.[3] As too often happens, these projects were never put into execution, and the American expedition re-passed the lake without stopping there. In his account, Lynch limits himself to saying that the greatest known depth of the lake is 27·5 fathoms or 165 feet ($50^{m}{\cdot}30$). This number is evidently inspired by the observations of Molyneux ; only in consequence of a typographical error they have printed 165 instead of 156, inverting the order of the two last figures.

Some years later Van de Velde's large map, "Map of the Holy Land," appeared ; in the Lake of Tiberias is shown a series of fifteen soundings, varying from 10 fathoms (60 feet, or about 18 metres) to 26 fathoms (156 feet, or about 47 metres) ; these soundings, Van de Velde himself tells us,[4] have been reported after Molyneux. In the face of the frankness of this indication, above all in the presence of the stated fact that Lynch never made a single cast of the lead in the Lake of Tiberias, it is difficult to

Royal Geographical Society of London"), vol. xviii, Part II, p. 104–130, 1848.

[1] It is thus that the Arabs designate the deep fissure at the bottom of which flows the Jordan.

[2] Lortet has made numerous dredgings in the Lake of Tiberias, but no methodical soundings, properly speaking.

[3] Lynch, "Official Report of the United States Expedition to Explore the Dead Sea and the River Jordan," p. 15, Baltimore, 1852.

See also by the same author: "Narrative of the United States Expedition to the River Jordan and the Dead Sea," p. 165, London, 1849.

[4] Van de Velde, "Memoir to accompany the Map of the Holy Land," constructed by C. W. M. Van de Velde, p. 39, Gotha, 1858.

explain the error into which Macgregor has fallen when he writes, "My Map VII represents the Lake of Tiberias reduced by the pantograph to the scale of half-an-inch, after a photograph of the unpublished map of the Ordnance Survey, drawn up by Sir C. Wilson and Major Anderson in 1866. . . The soundings are in feet after Van de Velde, who borrowed them from Lynch."[1]

Macgregor does not appear to be very familiar with bibliographic researches, for a little further on (p. 369, note 2) he relates at full length how Lynch in spite of his desire was not able to make the least sounding in the Lake of Tiberias. He says besides as much of Molyneux (p. 422), who, he asserts, did not examine the lake, but passed at once southwards to begin the Jordan.

Naturally there resulted from these badly digested readings a whole series of confusions, of which the following extracts will give an example :—

Sometimes the lake would have a depth of 156 feet (Map No. VII, facing p. 338, "Rob Roy"; this is the number of Molyneux);

Sometimes of 165 feet (p. 369); this is Lynch's number;

Sometimes of 160 feet (p. 423 ?);

Sometimes lastly of 936 feet (p. 363) or of 156 fathoms (p. 424), which is the same thing.

This last number, so different from the others, is given only in the seventh edition of 1886: we will see further on the origin and the explanation of it.

In short, no traveller since Molyneux had made the least sounding in the Lake of Tiberias, when there appeared in 1883 the excellent work of Lortet,[2] who spent long days on this beautiful sheet of water, going over it and dredging it in every direction, in order to study its icthyological fauna. Without undertaking soundings properly so-called, this able naturalist in the course of his dredgings collected some interesting observations on the nature and the depth of the bottom which he explored: "The depth of the lake, which is inconsiderable, is on an average scarcely more than 50 to 60 metres; however, towards the middle of the large north basin I have several times dredged at depths of 250 metres without the line showing any sensible drift."

The passage from Macgregor, which I quoted above, based on a communication from Mr. Armstrong, seemed to come to the support of this assertion: the depth ascertained in 1886 is 936 feet.[3]

[1] Macgregor, "The Rob Roy on the Jordan," 7th edition, p. 287, London, 1886. I have not seen the first edition of this book; the only one I have had in my hands is the seventh, dated 1886: it is to this one that the numbers of pages refer, which I will indicate in the course of this article.

[2] T. Lortet, "Poissons et reptiles du lac de Tibériade" (Archives of the Natural History Museum of Lyons), t. iii, 1883. A preliminary note had already appeared in 1881 in the Report of the Academy of Sciences of Paris.

[3] Macgregor, loc. cit., p. 363. *See also* the note at the bottom of the page.

Also, before my departure for Syria I had asked M. Lortet for the fullest information as to the exact site of these great depths, intending to explore them from the zoological point of view with much care. According to the directions which the learned Dean of the Faculty of Medicine of Lyons willingly gave me, my researches were to be especially carried on in the northern portion of the basin, in a line with the Wady Semakh and facing the northern mouth of the Jordan : it is, in fact, in the axis of the river that I found—in accordance with Molyneux—the most considerable depth.

But in spite of the most patient endeavours I found it impossible to discover the depths described by Lortet ; in vain I traversed in every direction the northern portion of the lake, crossing and recrossing my line of soundings, the lead never marked more than 42 metres.

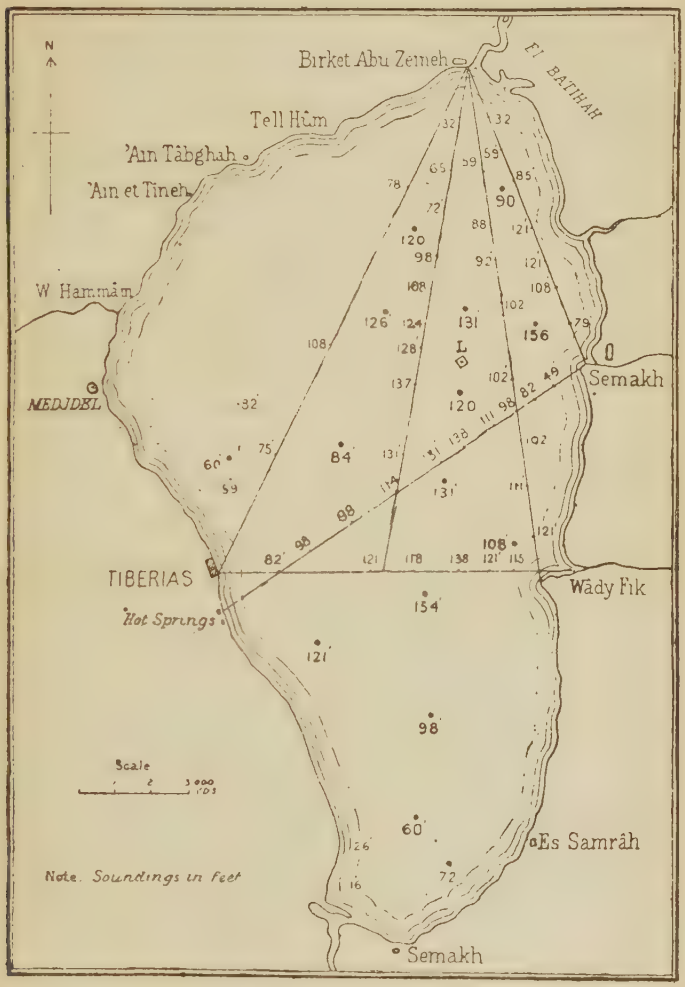
These soundings were made according to six principal axes :—

1st. From Tiberias to the northern mouth of the Jordan ;
2nd. From Tiberias to Wady Fik ;
3rd. From Hammam to Wady Semakh ;
4th. From the northern mouth to the southern mouth of the Jordan ;
5th. From the northern mouth of the Jordan to Wady Semakh ;
6th. From the northern mouth of the Jordan to Wady Fik.

I have given them on the accompanying map, which is the reproduction, reduced by photography (the scale being given in metres), of Macgregor's map, No. VII;[1] only some slight modifications have been made in the outline according to Schumacher's recent traces (The Jaulân, loc. cit.). The study of this document will show, I think, that depths of 250 metres could scarcely have escaped my investigations. Certainly these soundings have not the positive value which they would have had if they had been made by a professional man, and I have not marked scientifically the precise point of every line, but I operated as carefully as possible, with the aid of a compass and chronometer. It will be observed also that nearly always my figures agree with those which are given, after Molyneux and Van de Velde, on Macgregor's map, and which are indicated in upright figures on the accompanying map. Besides my results positively confirm the statements of the fishermen, who, in response to all my questions, did not cease to assert that the maximum depth of the lake did not exceed 40 metres, and that it was necessary to seek for it towards the middle of the lake between Tiberias and Wady Semakh.

[1] I have also given Molyneux's soundings as they figure on Macgregor's map ; but I think it is as well to remark that these soundings must have been indicated by the English author in a rather arbitrary fashion, for the configuration of the lake on Van de Velde's map (which contains the first so-called soundings) differs considerably from that on Macgregor's map, especially in the southern portion of the basin. Nevertheless, as I remark further on, Molyneux's figures, even on Macgregor's map, agree nearly always with mine.

Before publishing these facts I made a point of submitting them to Messrs. Armstrong and Lortet, asking the first to let me know from what source he drew his information, and begging the second to re-examine thoroughly the notes of his travels. With the best grace Mr. Armstrong



had the kindness to accede to my request, and this is what he wrote me finally: "I am much obliged to you for having drawn my attention to the depths of the Lake of Tiberias, as they figure, p. 363, in 'Rob Roy on the Jordan.' The map I consulted appeared to indicate the soundings

in fathoms instead of giving them in feet, as in Map VII of the 'Rob Roy,' p. 338. Hence the error : the multiplication of 156 by 6, in order to turn fathoms into feet, gave me in fact 936 feet. I have informed the editors of it, so that it shall disappear from the next edition."

From this quarter the question is completely cleared up. There remains M. Lortet's observation on the exact value of which it is impossible to pronounce. "In spite of the fourteen years which have elapsed," writes the learned professor, "I remember very well that this cast of the lead, which astonished me so much, must have been made quite close to the place which I denote by the letter L on your sketch.[1] Unfortunately I did not verify it; the waves being enormous and the wind very high we were obliged to take refuge in Wady Semakh. But, I repeat, a single observation, made under such conditions, cannot contradict your measurements, which are so numerous and so precise."

Evidently it is quite possible that there may be a kind of very limited abyss at the point indicated by M. Lortet; quite recently M. Delebecque, the engineer, who occupies himself so actively with the hydrographic study of our French lakes, has described an abyss of this kind in the Lake of Annecey;[2] this well, called the Boubiôz, sinks abruptly more than 80 metres in the subsoil of the lake, while the neighbouring depths scarcely exceed 20 to 30 metres. I think, however, that more precise observations would be necessary to confirm the existence of a similar peculiarity in Tiberias.

In a general way, we may affirm that the Lake of Tiberias is not a deep lake, and that the depth of the water scarcely exceeds 40 to 45 metres, according to the season, the monthly variations being considerable enough, in consequence of the very active evaporation in this over-heated basin. The greatest depths are found in the axis of the Jordan and almost towards the meridian of the lake; the eastern side is steeper, the land being less extended there than on the other shore, and one reaches quickly enough depths of 25 to 30 metres.

The study of the temperatures of the lake comes to the support of what the soundings demonstrated to me. There will be found below the results of a series of thermometrical observations made by means of a Negretti and Zambra thermometer, the frame of which was constructed by Dumaige, following the pattern adopted by Mr. Milne-Edwards on the "Travailleur" and on the "Talisman," and by H.H. the Prince of Monaco on the "Hirondelle."

I have also condensed in the form of a synoptic table the summary of my observations on the temperatures of the lake :—

[1] *See* map on p. 215.

[2] Delebecque, "Atlas des lacs français": Lake of Annecey, drawn in 1890.

Table showing temperatures (Fahrenheit) of water of Lake of Tiberias at different depths.

	29th April.	30th April.		1st May.		2nd May.			3rd May.	4th May.		
	10h morning.	8h morning	9h morning.	8h morning.	9h 45m morning.	8h 45m morning.	2h 30m evening.	9h evening.	8h morning.	7h morning.	8h 30m morning.	10h morning.
	°	°	°	°	°	°	°	°	°	°	°	°
Air in the shade..	76·10	73·40	74·84	74·30	76·64	74·75	83·84	69·80	76·10	77·45	82·40	84·65
Surface	70·25	71·15	71·15	73·40	73·40	73·40	79·25	69·35	72·50	74·30	75·65	75·65
16·4 feet	..	..	..	71·15	..	..	71·15	..	..	..	..	..
32·81 „	..	..	..	67·64	..	..	68·18	..	69·44	..	..	..
49·21 „	..	..	..	61·70	62·15	..	..	..	63·05	..	..	..
65·62 „	..	..	..	..	..	..	.	..	59·00	..	..	..
82·02 „	59·00	..	..	..	..	..	..	..	..	..	..	..
98·43 „	..	..	..	..	..	..	..	..	59·00	..	..	..
131·24 feet ..	..	..	..	..	..	..	..	..	58·10	58·10	..	..

Several interesting facts will be shown by the consideration of this document :—

1st. The great range of the variations of surface temperatures in the same day under the influence of the burning sun of Syria ; thus, on May 2nd the temperature on the surface was : 73°·4 at 8.45 in the morning : 79°·25 at 2.30 p.m., and 69°·35 at 9 p.m., a coolness of 6 degrees in six hours and a half, a coolness parallel to that of the air above and caused by the action of a strong breeze from the north-west.[1]

2nd. The relatively inconsiderable depth of the zone subject to diurnal variations is scarcely 15 metres, not more than in the Lake of Geneva, where the mean temperature of the air above is, however, very much lower.[2] Thus, at Tiberias the temperature of the water, which is 67°·4 to 69°·44 at 32·8 feet in depth, falls rapidly to the number of 61°·70 to 63°·05 at 49·21 feet in depth.

3rd. The uniform temperature (59°) of the deep beds, between 65 feet and 131·24 feet ; it is only in neighbourhoods of this last level that the thermometer shows a slight diminution of 0°·9 to 58°·1.

This last fact requires that we should pause an instant ; Forel has demonstrated that if we put on one side the figures of the upper bed of 10 metres in depth, which is influenced by the temperature of the air above, we prove that the water of the deep beds gets heated much more quickly in the shallow lakes.[3] Now, if we compare our results with those obtained by the learned Swiss professor, we shall see that the number of 58°·1 for a level of 131·24 feet is much higher than the average number observed in the Swiss lakes, a number which oscillated during the summer of 1880, for instance, between 41°·36 and 46°·4. This last temperature was taken in the Lake of Morat, the one which, as regards depth, most resembles the Lake of Tiberias. The adjoining table will make these facts clearer :—

—	Tiberias = 137 feet.[4] May.	Morat = 157 feet. August.	Zurich = 469 feet. August.
—	73°·04 Fah.	66°·38 Fah.	67°·46 Fah.
16·4 feet	71·15	65·84	—
32·81 „	68·54	64·40	66·20
49·21 „	62·24	51·44	—
65·62 „	59·00	49·28	45·68
82·02 „	59·00	48·02	—
98·43 „	59·00	47·30	42·80
131·24 „	58·10	46·40	41·36

[1] During the first four days of my stay at Tiberias, that is to say, the 29th and 30th of April and the 1st and 2nd of May, this fresh breeze rose regularly between 3 and 4 o'clock in the afternoon.

[2] All the following figures are given after correction.

[3] Forel, "Les Faunes profondes des Lacs suisses," p. 23.

[4] Approximate mean depth, *see* p. 216.

Lastly, a final table will enable us to compare the figures for a surface temperature nearly equal in two places.

—	Tiberias = 137 feet. May.	Leman = 1,095 feet. August.
° —	73°·4 Fah.	71°·60 Fah.
32·81 feet	68·54	64·40
65·62 „	59·00	54·86
98·43 „	59·00	50·90
131·24 „	58·10	45·68

It is evident—what we have said of the Lake of Morat is enough to show it—that the difference in depth between the two basins is not sufficient to explain the divergence of nearly 7 degrees, which we ascertained between the temperature of the waters of the Lake of Tiberias and that of the waters of Lake Leman at a level of 40 metres.

A certain number of factors come into play to promote this divergence :—

1st The latitude, which is much further south at Tiberias, which causes its average temperature to be much higher than that of Geneva, for example.

2nd. The altitude : Lake Leman is at + 1,230 feet, the Lake of Gennesaret at — 682 feet ; we know the stifling heat which prevails in the deep valley of the Ghôr, not only at Tiberias, but even more perhaps at Huleh, the altitude of which is, however, greater. M. Deshays, chief of the cultivation of the Jewish colony of Jessod-Hamaila, recently installed on the eastern shore of the Lake of Huleh, has assured me that in summer the thermometer frequently rises above 50 degrees, and that several times he had noted temperatures of 55 degrees. Also the water of the Jordan, after having been much heated in this superficial reservoir (5 to 6 metres in depth at the most) arrives in the Lake of Tiberias with a much higher temperature than that of the Rhone at its entrance into the Leman.[1]

3rd. The continuous flow into the Lake of Tiberias of a series of thermal springs, the principal of which are—

Hammâm d'Emmaus at 143° Fah. (Anderson) ;
'Ain-Tâbghah at 89° Fah. (Lortet) ;
'Ain-et-Tineh at 77° Fah. (Barrois).

Others must certainly have their source in the lake itself : it is thus that about 2 or 3 kilometres off 'Ain-Tâbghah, on the imaginary line which joins this latter locality to Tiberias, the captain of my boat, an old fisher-

[1] According to Forel (loc. cit., p. 30, in the note), the waters of the Rhone have in summer a temperature which varies from 6 to 11 degrees, while the upper bed of the lake is between 15 and 25 degrees.

man, who for 30 years has traversed the lake in every direction and in all weathers, showed me a place where in winter fish abound because the waters are warmer there than anywhere else ; this is evidently the point of emergence of a sub-lacustrine tributary stream.

On the whole these thermometrical observations, incomplete as they are, tend to confirm what the soundings had already demonstrated, to show that the general features of the Lake of Tiberias are those of a shallow lake, the maximum low-water mark of which scarcely exceeds 40 to 50 metres. If there exists opposite the Wady Semakh—at the point indicated by Lortet—an abyss 250 metres in depth, it can only be a narrow shaft with precipitous walls. The question, I repeat, is now clearly stated, and cannot fail to be soon settled.

THE HÆMATITE WEIGHT, WITH AN INSCRIPTION IN ANCIENT SEMITIC CHARACTERS, PURCHASED AT SAMARIA IN 1890 BY THOMAS CHAPLIN, ESQ., M.D.

(*Reprinted from the* Academy, *by the kind permission of the Editor.*)

The Methods of the Higher Criticism.

London,
October 20*th*, 1893.

Just before leaving Europe, I have had the good fortune to receive a lesson in the methods of that "higher criticism," which we poor Englishmen are told to accept humbly from the Germans.

"Scientific criticism" has long since decided that the Song of Solomon was composed several centuries after the date to which it lays claim, and one of the proofs of its lateness is found in the little word *shel* "of." This, it has been revealed to the critics, had no existence in Hebrew before the Exile. Three years ago, however, Dr. Chaplin, when visiting the site of Samaria, purchased a small hæmatite weight, which had just been found there, containing an inscription in two lines. The letters are very distinct, and were accordingly read without any difficulty by Dr. Neubauer and myself. I gave the reading in the *Academy*, and Dr. Neubauer published his translation of it elsewhere, of which Professor Driver has subsequently made use.

But unfortunately the word *shel* occurred in it, and as the letters belonged to the seventh or eighth century B.C., this was awkward for the critics. "Scientific criticism," however, soon found a way out of the difficulty. First of all, the genuineness of the object was denied ; and when this argument failed, it was asserted that the reading of

Dr. Neubauer and myself was wrong. Stupid Englishmen, who are not "scientific critics," might suppose that the denial and assertion were made after a careful examination of the original object. But such a proceeding is not at all in accordance with the methods of the "higher criticism," and might have inconvenient results for "scientific" theories. So an imperfectly-executed cast was obtained, and those who had seen the original were informed that the cast was much to be preferred to it. As it happens, the part of the weight where the word *shel* is engraved is somewhat worn, and the cast has consequently failed to reproduce all the lines of the letters.

Fortunately, the weight is in the possession of Dr. Chaplin; and as he now resides in England, those who care to do so will have little difficulty in convincing themselves that the reading of the inscription which I have given is correct.

Of course the "scientific critics" will prefer what Professor König in his recently published "Einleitung in das Alte Testament," p. 425, calls the "authentische Nachbildung," and will maintain with him that the same text is repeated in both lines of the inscription. In this way the obnoxious *shel* can be got rid of, and the dogmas of the critics remain intact. Plain people like myself, however, have a foolish preference for facts.

A. H. Sayce.

Christchurch, Oxford,
October 23*rd*, 1893.

I am sorry to trouble you; but I cannot refrain from entering a protest against the injustice of Professor Sayce's letter in the *Academy* of last week, on the inscribed weight obtained by Dr. Chaplin on the site of Samaria.

The facts of the case, omitting what is irrelevant, are simple. The inscription in question was read by Professor Sayce in 1890 (*Academy*, August 2, p. 94) as containing the Hebrew particle *shel*, and was referred by him, on account of the form of the characters, to the eighth century B.C. As the use of *shel* at this period harmonised with the early date to which (upon other grounds) I assigned the Song of Songs in my "Introduction" (1891), I mentioned the fact, giving a reference to Professor Sayce's letter in the *Academy*, as well as to one by Dr. Neubauer, which appeared simultaneously in the *Athenæum*. Professor König in his "Einleitung in das Alte Testament" (1893), p. 425, states that he procured an "authentische Nachbildung"—by which, I suppose, he means a cast—of the inscription from the Palestine Exploration Fund in London, which he submitted to the eminent Semitic palæographer, Professor Euting, of Strassburg, who read the inscription differently, and declared that in his opinion it did not contain the particle *shel*. Professor König adds that his own judgment of the inscription agrees with that of Professor Euting.

Upon the strength of these facts, Professor Sayce brings a series of

charges against the "higher criticism"—of prejudice and an obstinate refusal to listen to facts—which I cannot think that the circumstances at all justify. For Professor Euting, who is the chief authority for questioning the reading *shel*, though distinguished for his palæographical knowledge and acquaintance with Semitic inscriptions, is quite unknown as a critic; and of all the men in Germany (or elsewhere) who are "critics," Professor König, as those who have read any of his writings well know, is one of the most honest, exact, and painstaking that could be named, and the very last man to go with the stream, or to adopt a view, unless he had satisfied himself by independent personal investigation that it was adequately borne out by facts.

According to Professor Sayce, however, Professor König, finding the *shel* inconvenient for his theory of the date of the Song (though why he should have done so, seeing that it occurs in Jonah and is common in post-Biblical Hebrew, it is difficult to see), and being addicted to the slovenly methods of the "higher criticism," which has no regard for facts, and is never at the pains to examine original objects, was determined at all costs to get rid of the "obnoxious" word; "so an imperfectly executed cast was obtained, and those who had seen the original were informed that it was much to be preferred to it."

All that is here attributed to Professor König is destitute of foundation in fact. As though either Professor Euting (whom Professor Sayce, strangely, does not mention at all), or Professor König, would work wittingly upon an imperfect copy, or adopt such an unworthy procedure as is attributed to them, for the purpose of evading or suppressing the truth! Even if it be the case (as it very probably is) that the cast used by Professors Euting and König was one which imperfectly represented the original, the blame (if their reading of the inscription should on this ground have been incorrect) rests, surely, not on the two German scholars, but on the authorities of the Palestine Exploration Fund, who supplied them (as they afterwards, I presume, supplied me) with the imperfect facsimile.

I cannot imagine why Professor Sayce could not have written to say simply (if the facts so required it) that the two German scholars had misread the inscription in consequence of their having been supplied with an imperfect copy, instead of gratuitously employing the occasion for indulging in acrimonious taunts and baseless insinuations.

S. R. Driver.

Rostock,

October 26th, 1893.

In der Nr. vom 21 Oct. hat Herr Prof. A. H. Sayce eine Stelle meines Buches "Einleitung in das Alte Testament, mit Einschluss der Apokryphen u. der Pseudepigraphen Alten Testaments" (Bonn, 1893) angegriffen. Die uns gemeinsame Liebe zur geschichtlichen Wahrheit zwingt mich, auch meinerseits zu dieser Sache das Wort zu ergreifen.

Als ich im Sommer 1892 den linguistischen Character des Hohenliedes untersuchte, kam auch ein Gewichtsstück in Betracht, welches Herr Dr. Med. Chaplin in Samaria gekauft hat. Die Aufschrift dieses Gewichtes war in der "Academy" (2 Aug. 1890) veröffentlicht worden. Um ein Urtheil fällen zu können, schrieb ich an Dr. Ad. Neubauer in Oxford, ob er mir nicht eine Nachbildung jenes Gewichtes verschaffen könne. Er rieth mir, dass ich mich an das Committee des deutschen Palästinavereins wenden solle. Prof. Socin in Leipzig aber gab mir den Rath, bei Mr. George Armstrong, dem Secretär des Lond. Palestine Exploration Fund anzufragen. Ich war so glücklich, die Antwort zu erhalten, dass er mir eine Nachbildung jenes Gewichtes liefern könne. Als ich dieselbe bekommen hatte, habe ich sie erst selbst untersucht. Dann habe ich sie an Hrn. Prof. Jul. Euting in Strassburg, den bekannten Erforscher der semitischen Inschriften gesandt. Sein Urtheil habe ich wörtlich auf S. 425 meiner "Einleitung" abdrucken lassen. Das Wesentliche war, dass wir beide das Wort *shel*, "of" auf der Inschrift nicht finden konnten. Denn sie besteht auf beiden Seiten aus je sechs gleichen Schriftzeichen.

Ist dieses unser Verfahren gerecht beurtheilt durch Herrn Prof. Sayce?

(1) Er würdigt nicht den Umstand, dass eine Nachbildung, die ich aus dem Palestine Exploration Fund bekommen habe, mir als zuverlässig gelten durfte und musste. Denn wie konnten wir vermuthen, dass die Nachbildung wesentlich ungenau sei? Weshalb hätte der Palestine Exploration Fund eine Nachahmung, die nicht ein hinlänglich getreuer Reflex des Originals war, in seine Sammlungen aufnehmen können? Aber wir durften vermuthen, dass die Entzifferung der Aufschrift nicht gleich zuerst völlig gelungen sei. Denn dies ist schon öfter geschehen.

(2) Herr Prof. Sayce scheint noch nicht die wirkliche Beziehung des Originals und der Nachbildung festgestellt zu haben. Denn die Nachbildung zeigt auf jeder Seite des Gewichtes die gleichen Buchstaben, und zwar je sechs. Prof. Sayce schreibt:—

"As it happens, the part of the weight where the word *shel* is engraved is somewhat worn, and the cast has consequently failed to reproduce all the lines of the letters."

Aber daraus, dass etwas abgebrochen ist, scheint sich nicht zu ergeben, dass die Nachbildung *mehr* Linien, als das Original, zeigt, und dass der Buchstabe š (*sh*) als zwei Buchstaben sich darstellt. Ausserdem muss auf der einen Seite gerade soviel abgebrochen sein, dass auf dieser Seite *in Folge* des Bruches genau dieselbe Buchstabengruppe entstand, welche auf der andern Seite *ohne* den Bruch zu sehen ist. Ich darf hoffen, dass ein englischer Gelehrter noch einmal das Original vergleicht und den Grad der Ungenauigkeit der Nachbildung feststellt.

(3) Herr Prof. Sayce setzt voraus, dass ich die Untersuchung jenes Gewichtes unternommen habe aus Liebe zur negativen Kritik. Ich appellire an die Gerechtigkeit der englischen Gelehrten. Meine Veröffent-

lichungen sind in England nicht unbekannt. Ich hege die Zuversicht, dass insbesondere auch meine "Einleitung" die Solidität meiner Untersuchungen documentiren wird. Ich bin mir bewusst, dass das gleiche feurige Interesse für die geschichtliche Wahrheit mich mit Hrn. Prof. Sayce verbindet.

Prof. Ed. König, D.D.

Translation of the above Letter.

In your number of October 21st, Professor A. H. Sayce has criticised a passage of my book, "Einleitung in das Alte Testament mit Einschluss der Apokryphen und der Pseudepigraphen Alten Testaments." The love of historical truth common to both of us compels me on my side also to say a word respecting this matter.

When in the summer of 1892 I examined the linguistic character of the Song of Solomon, there came into consideration a weight which Dr. Chaplin had bought in Samaria. The inscription on this weight was published in the *Academy* of August 2nd, 1890. In order to form a judgment respecting this weight I wrote to Dr. Neubauer, of Oxford, to ask whether he could obtain a copy of it. He advised me to apply to the Committee of the German Palestine Society. But Professor Socin, of Leipzig, recommended me to make enquiries of Mr. George Armstrong, Secretary of the London Palestine Exploration Fund. I was fortunate enough to receive the answer that he could supply me with a copy of the weight. When I received it I first examined it myself, and then sent it to Professor Julius Euting, of Strasburg, the well-known investigator of Semitic inscriptions. His judgment I had printed, word for word, on p. 425 of my "Einleitung." The essential point was that we both failed to find the word *shel* "of" in the inscription. For it consists on both sides of six similar characters.

Has this proceeding of ours been rightly judged of by Professor Sayce?

(1) He does not sufficiently consider the circumstances that a copy, which I had received from the Palestine Exploration Fund, I had to regard as reliable. For how could we guess that the copy was essentially inaccurate? Why should the Palestine Exploration Fund receive into its collections a facsimile which was not a sufficiently faithful reflex of the original? But we might have supposed that the deciphering of the inscription might not be at first entirely successful. For this has often been the case.

(2) Professor Sayce appears to have not yet made up his mind as to the actual relation of the original to the copy. For the copy shows on each side of the weight the same letters, six in number. Professor Sayce writes: "As it happens, the part of the weight where the word *shel* is engraved is somewhat worn, and the cast has consequently failed to reproduce all the lines of the letters."

But it does not appear to follow that because a portion has been broken off, the copy shows more lines than the original, and that the

letter *sh* presents itself as two letters. Besides this, there must be just so much broken off on the one side, that on this side, *in consequence* of the fracture, exactly the same group of letters appeared which on the other side may be seen *without* the fracture. I venture to hope that an English scholar may be able to compare the original and to decide the degree of inaccuracy in the copy.

(3) Professor Sayce presupposes that I undertook the examination of the weight out of love to negative criticism. I appeal to the justice of English scholars.

My publications are not unknown in England. I entertain the assurance that my "Einleitung," especially, will afford documentary proof of the genuineness of my examinations.

I am quite convinced that Professor Sayce and I have the same deep interest in arriving at historical truth.

18, Anerley Park, S.E.,
October 31*st*, 1893.

It was with some surprise that I read in the *Academy* of October 21 the statement of Professor Sayce, that the cast of the ancient Hebrew weight brought by me from Samaria, which has been circulated by the Palestine Exploration Fund, is "imperfectly executed." After very careful examination of the weight and the cast, both Mr. Armstrong, the assistant secretary of the Fund, and myself are of opinion that the cast accurately represents the inscription on the original. Of course, with such a small object and with some of the letters much worn, it may happen that not every specimen of the cast is equally perfect.

As a member of the Executive Committee of the Fund I am anxious that this question should be set at rest; and in the interests of learning it is most desirable that the true reading of the inscription should be determined. I have sent the weight and cast to Professor W. Robertson Smith, of Cambridge, to be examined and reported on by him. Should Professor Driver, or any recognised authority, desire to see the original and compare it with the cast, I shall have great pleasure in endeavouring to arrange for their doing so.

THOMAS CHAPLIN, M.D.

Christ's College, Cambridge,
November 6*th*, 1893.

1. The size and form of this object are accurately represented in the woodcut given by Dr. Chaplin in Palestine Exploration Fund *Quarterly Statement*, October, 1890, p. 267. Professor König ("Einleitung in das A.T.," p. 425) describes it as something like a date stone (*etwa in Form eines Dattelkerns*), which gives a fair general notion of the size, but misses the characteristic point of the form. The weight is, in fact, a very perfect

and beautifully finished specimen of a genuine ancient type—spindle-shaped with a flat oval surface in the middle of one side. I have no special acquaintance with ancient weights, and cannot say anything as to the distribution of this particular type; it is known to me by specimens from Egypt, of much larger size but similar pattern, two of which I myself purchased at Gizeh in 1891. The flattening of the middle of one side is obviously convenient as providing a surface on which the weight rests without rolling; but I imagine also that the final adjustment to the standard was made in the process of rubbing down the flat base. The whole aspect of the weight and the skill with which it is shaped and polished seem to me to be strong presumptive evidence that it is genuine. If it be spurious, it is a forgery of a perfectly novel kind, and the first efforts of forgers in a new direction are not generally happy. Of course this argument in favour of the weight does not necessarily apply to the inscription; for it is a well-known trick to put a false inscription on a genuine object with a view to enhancing its value.

2. The inscription has been studied by Professor Sayce, on the original, and by Professor Euting, the celebrated epigrapher of Strassburg, on the cast published by the Palestine Exploration Fund. The copy of this cast used by Professor Euting was sent to him by Professor König, and the results of his examination are briefly communicated by the latter in his "Einleitung," p. 425 *note*. On one side of the weight Professor Sayce reads רבע של and on the other רבע נצג. As regards the first side, Professor Euting accepts רבע, but can find no trace of של; as regards the second, he admits that Professor Sayce's reading is possible if only נצג were a real word and gave sense. But he urges that נצג gives no sense, and that the last letter may be taken as ת instead of ג, in which case the words on the second side are not genuine Hebrew, but the Arabic *niṣf*, "half," in old Hebrew characters, and so necessarily spurious. To all this Professor Sayce replies that the cast is imperfect and does not represent all the lines of the original, which in his opinion can only be read as he has read it.

3. In this state of the controversy a fresh examination of the original and a thorough comparison between it and the cast were clearly desirable. Through the kindness of Dr. Chaplin, I have had the use of the original for two entire days, during which I have studied it in every way, by natural and artificial light, with the naked eye and under weak and strong lenses. For the purpose of comparison I have been able to use two copies of the cast, one of which was supplied from the office of the Palestine Exploration Fund, while the other was lent me by Professor Driver. Both these copies appear to me to be excellent, and faithfully to represent every line of the inscription. On this point I entirely agree with what has been already stated by Dr. Chaplin in the *Academy* of November 4, from his own observation and that of Mr. Armstrong; and I may add that, at my request, my colleague Professor Bevan and Mr. F. C. Burkitt, both of whom are very competent judges in such

matters, were good enough to compare the cast with the original in the disputed place, and could detect no failure in the reproduction. Of course, the metal cast cannot perfectly represent the texture of the stone surface, and the lines are not always quite so sharp as in the original, but they are all there.

4. It is not asserted that there is any difference between the lines on the cast and those on the original, except in the place where Professor Sayce reads של and Professor Euting cannot read that word; and as five witnesses are agreed against Professor Sayce in saying that they can see on the cast every line that appears on the original, it seems reasonable to conclude that Professor Euting with the cast, and Professor Sayce with the original, really *saw* the same lines, but interpreted them differently. In point of fact, neither the cast nor the original shows a complete Old Hebrew ש (which would have, approximately, the shape of an English W), but certain detached pieces, which must be prolonged and connected by imaginary lines before we can get out of them the one letter ש which Professor Sayce desires, or the two distinct letters נצ which Professor Euting suggests as possible. When it comes to filling up the missing parts of letters which either were imperfectly formed from the first, or have been partly defaced by wearing, the question is not one of pure eyesight, but of eyesight and judgment combined. And here the man who has the original before him has undoubtedly a great advantage over him who uses the cast, for he is in a much better position to judge how far defacing by attrition has been carried. Professor Euting's conjecture that the place where Professor Sayce reads של may originally have contained three letters, corresponding to the נצח or נצג on the other side, implies an amount of wearing sufficient to obliterate entirely several of the principal lines. But the sharpness and depth of the lines that remain, and especially the sharp definition of their terminations, together with the absence of any trace, however faint, of lost lines, appear to be fatal to this hypothesis; and I am confident that Professor Euting would never have advanced it had the original lain before him. Whether Professor Sayce's של is more defensible is a question that cannot be answered without going into somewhat complicated details. The ל of his של seems to me to be clear enough both in the cast and in the original. Moreover, the cutting is deep and clear, showing that in this place there has been very little wearing (as might indeed be expected, since the point of the spindle would naturally be less worn than the middle), so that it is out of the question to suppose that any material part of the letter has disappeared. If it is not a ל it is not a letter at all. But as regards the *shin* (which I again ask the reader to think of as an English W), the facts are not so favourable to Professor Sayce. The two middle lines of the W are there, no doubt, and to the right of them there is a detached stroke which would do very well for the right-hand stroke of the W if only it were connected instead of detached. One might

suppose that the angle of junction has been worn away, but in that case one would expect the two converging lines to thin off and become gradually weak as they approach, and this is not the case. Or, on the other hand, one might admit that the angle was never closed, but argue that this is only a piece of carelessness on the part of the engraver; which is not impossible, though hardly probable. But the real difficulty of Professor Sayce's interpretation lies in the left hand line of the supposed W. A first glance at the weight or cast does indeed show something which looks like a fragment of the upper part of the desired line. But on more careful examination under a powerful lens this fragment resolves itself into two elements (1) a clearly defined but very short cut, which has not the direction required for the left limb of a W, but rather runs parallel to the main or upright line of the ל; (2) a splintered break proceeding from the lower part of the right hand edge of this cut, and trending downwards to the right. The distinction between the true cut and the break is perfectly clear to me in the original, but of course not so clear in the cast, which does not render the toolmarks quite sharply, and does not show at all the difference of surface between a saw cut and a splintered break. After having made out the composite character of this little stroke on the original, I persuade myself that with great care and strong magnifying power I can see even on the cast that the line is partly sawn, and partly due to splintering; but the study of the cast alone would hardly suggest this distinction, and so would leave it a very open question whether the whole stroke is cut (in which case it can hardly be anything else than a fragment of the fourth arm of a W) or the whole due to a superficial fracture (in which case a W is impossible). My own opinion as to the nature of the stroke is hardly more favourable to the reading W than the view that it is wholly due to a fracture; for it is the break alone which, by trending to the right as it descends, gives the line as a whole the appearance of running in the proper direction for the fourth limb of a *shin*.

5. I am afraid that these observations on the difficulties attending both the rival interpretations leave the matter more puzzling than ever; but there is one point not hitherto noticed on which I think that I can throw some light. I am convinced that the inscriptions on the two sides of the weight are not of the same date. The whole רבע של inscription (to name it after Professor Sayce's reading) is much more worn than the רבע נצג. How can this have happened if the two inscriptions are contemporaneous? Not by weathering, one side being protected and the other not; for then there would be a difference in the surface texture of the two sides. But that is not the case, as can be seen by taking the points of the weight between the thumb and forefinger and gently rotating it, at the same time observing the reflections of the light that falls on the surface. The whole surface has been worn by similar agencies, producing a uniform texture and polish. At the same time, the weight has no tendency to roll over upon the more worn side; so that there is no

physical reason why one side should be more worn than the other unless the stone is greatly softer on one side, which in so small a piece of an evenly grained hæmatite may be regarded as impossible. I conclude that the second inscription was engraved after the weight was worn by use. To verify this conclusion I requested a practical physical observer to look at the stone, and after careful examination he declared that he could not understand how anyone believed the two inscriptions to be of the same age. For further verification I took a strong lens and examined the toolmarks on each side, with the result that I found the second inscription to exhibit a different and inferior technique. To a certain extent the technical inferiority of the רבע נצג side is manifest even on the cast; notably in the letters בע. But on the original the same thing appears in other letters—*e.g.*, in the צ. Straight strokes, which the first artist effected by a clean and uniform sawcut, are produced on the second side by two or three cuts, made by an uncertain hand, which could not keep a single direction truly.

6. Of course, if this be so—and the matter is one on which I appeal with confidence to all who will take the trouble to examine the original with minute precision—the idea that the two inscriptions are continuous and mean "quarter of a quarter of a נצג" (whatever the last word may mean) falls to the ground. And here I may notice another little point which possibly leads in the same direction. If the weight is set on its plane base, the second inscription is right side up, and the first is upside down, which hardly looks as if they were meant to be read continuously. At all events, it is now plain that the older inscription is complete in itself, and if it really reads רבע של, it may best be interpreted as standing for רבע שלם, "a quarter of full weight." This use of שלם is Biblical, the contraction is strictly in accordance with analogy, and the phrase as a whole finds its exact parallel in the adjective *wāfin* "of full weight" on the glass coin weights of the Arabs.

According to old Hebrew idiom, "a quarter," without specification of the unit, can only mean a quarter shekel. Now Mr. Petrie, in Palestine Exploration Fund *Quarterly Statement*, 1890, p. 267, makes our weight 39·2 grains, which would give a shekel of 156·8 (or something more if we allow for wearing). The weight of the old Hebrew shekel is still disputed, but the balance of evidence seems to me to favour the conclusions of Professor Ridgeway, who puts it at 130 to 135 grains. In that case, our quarter is too heavy; but it came from Samaria, and we know from Amos viii, 5, that the merchants of Samaria made the ephah small and the shekel great in order to cheat their customers.

In truth Professor Sayce's reading of this side gives an interpretation so easy and good, that one is reluctant to abandon it, and wonders why he himself did not hit on it. But, as we have seen, the possibility of reading של is doubtful or more than doubtful. And, if this reading is given up, it does not seem possible to make any other letters out of the group of signs without inventing imaginary supplementary lines on a scale for

which the general appearance of the surface affords no justification. But is it not possible that the disputed signs are not letters but numerical symbols? On Phœnician inscriptions numbers are frequently expressed by symbols in lieu of words, but even when the words are written in full the equivalent symbols often follow. Similarly, on the Assyro-Aramaic lion-weights, the denominations are expressed first in words and then in symbols, some of them denoting fractions, which were doubtless intelligible to many persons who could not read. Of symbols for fractions among the Phœnicians and Hebrews we have hitherto known nothing; but that they existed is probable, since both the Egyptians on the one side and the Assyrians on the other had a fractional notation. If, then, we find the word רבע "quarter" followed by a group of signs that cannot be read as letters without adding supplementary lines of a very hypothetical kind, it seems reasonable to suspend our judgment for the present and keep our eyes open for fresh evidence as to Hebrew and Phœnician arithmetical signs.

7. As regards the later inscription, it is difficult to believe that it can be anything but a modern forgery. It is not, of course, inconceivable that a new inscription was cut in ancient times after the old one was partly worn down; but the probabilities are all the other way. For my own part, I have little doubt that Professor Euting is right in reading the second word as נצף, and explaining it to be the Arabic word for "half." But how did the forger, after copying the רבע of the other side, which means "quarter" both in Arabic and in Hebrew, come to follow it up with the word "half"? On this point I can, at least, make a suggestion, which I give for what it is worth. The lines immediately following רבע on the old side are (1) the detached oblique stroke which serves as the right limb of Professor Sayce's W; (2) the chevron-shaped stroke which he takes for the two middle lines of the W. Now the first of these is the usual symbol for $\frac{1}{4}$ in modern Syria, and the second is the modern symbol for $\frac{1}{2}$, turned through a right angle, so as to point upwards instead of to the left (*see* Caussin de Perceval, "Gram. Ar.-Vulg.," Paris, 1824, p. 73).

8. It is not denied that it is graphically possible to read the second inscription "quarter of a נצג"; and if it could be shown that נצג is a genuine Hebrew word giving a suitable sense, or even that a suitable new word of this form could be derived from a known root on ordinary etymological principles, this reading would deserve consideration, and we might after all be justified in concluding that the second inscription is ancient, though not so old as the first.

Professor Sayce, in Palestine Exploration Fund *Quarterly Statement*, 1893, p. 32, reads the word *netseg*—*i.e.*, נֶצֶג or נֵצֵג (*ts* being his transcription of the peculiar Semitic *s* which modern scholars commonly represent by *ṣ*), and he thinks it possible that the word means "a standard weight," and is derived from the root יצג. But every Hebraist knows that, if the word is *netseg*, it cannot possibly come from יצג or

from any known Hebrew root. Professor Sayce cites Dr. Neubauer, but that scholar never made the grammatical blunder of deriving a segholate noun with initial בְּ from the root רצב. Further, Professor Sayce thinks that he has found another occurrence of his new word on a hemispherical bead from Jerusalem (Palestine Exploration Fund *Quarterly Statement*, *l.c.*), of which he says that "the letters are those of the Siloam inscription, and must therefore belong to the same period as the latter." Through the courtesy of Mr. Armstrong I have been able to examine the bead itself, with a cast published by the Palestine Exploration Fund, and find that the first two letters may very well be בצ, but that the character resembles that of the early Hasmonean coins rather than that of the Siloam inscription. The third letter is certainly not ג but ת. What these three letters mean I do not pretend to guess; and I do not see how one can reason from an inscription of three letters, not forming a known word, on a bead the nature and use of which are unknown. I will, therefore, say no more about the bead than that the inscription it bears is certainly not בצב.

W. Robertson Smith.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The excavations at Jerusalem have been carried on without interruption during the past quarter, and, notwithstanding the great heat and the fatigues and responsibilities involved in this work, the health of Dr. Bliss and his party has been, on the whole, well preserved. The discoveries made in the course of the excavations have been laid down from Dr. Bliss's plans on an enlarged Ordnance Survey plan by Mr. Armstrong, under the supervision of Sir Charles Wilson.

Herr Baurath von Schick has sent a number of notes full of interesting information respecting archæological discoveries, changes in and around modern Jerusalem, &c.

One very valuable find, outside the city, on the north, is a beautiful mosaic pavement, with Armenian inscription, of which we are enabled to publish a description and photographs.

The "Tombs of the Judges" and the land around them are reported to be for sale. It would be lamentable if these extremely interesting tombs were to be quarried away, as is very likely to be the case if they fall into the hands of the speculator or the property becomes the site of one of the new settlements springing up around the Holy City. Probably they might be purchased for a comparatively small sum.

The Rev. J. E. Hanauer, who now resides at Jaffa, having recently gone up to Jerusalem on the business of his Society, sends an interesting account of a visit which he took the opportunity of making to the excavations under Dr. Bliss's guidance. He alludes to the more favourable auspices under which the work is now being done as compared with that carried through with so much tact and skill under Sir Charles Warren. Then the Governor and leading inhabitants took little interest in the progress of the work, but now

his Excellency Ibrahim Pasha, the Mutaserrif, affords it his full countenance and protection. Dr. Bliss spoke most gratefully of the kindness and courtesy shown him by the authorities.

Having, when a young man, been employed as interpreter in connection with the excavations under Sir Charles Warren, Mr. Hanauer not unnaturally looks back to the influence exerted on the native workmen by the English non-commissioned officers then engaged in the work, who, he says, left behind them among the fellahin of the district traditions which still influence their successors —as regularity, implicit obedience to orders, and so on.

Mr. Hanauer draws attention to one of what he calls the minor details of Dr. Bliss's work, namely, that in the spot which has long been called "the Baths of Tiberius," and which Dr. Sepp suggested was probably the site of one of the great public baths erected by Hadrian, Dr. Bliss has actually discovered extensive remains of Roman baths and fragments of tiles of the Tenth Legion which was stationed at Jerusalem after its destruction by Titus.

The Water Supply at Jerusalem.—The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By this means it would be possible to convey 2,500 cubic mètres of water daily to the Holy City. Of this it is proposed to give 1,000 mètres away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulchre, and other places frequented by pilgrims.

The new conduits are to be joined to the ancient aqueducts of 'Arrûb, and are to be carried through a tunnel 3,570 mètres in length. The total outlay in connection with these works is estimated at 2,000,000 francs.—*Standard.*

The following have kindly consented to act as Honorary Local Secretaries :—

The Rev. F. W. Cox, Wakefield Street, Adelaide, in place of Rev. W. Roby Fletcher, deceased.

The Rev. W. Moore Morgan, LL.D., The Library, Armagh.

Henry Thompson, Springfield, Frome, in place of Rev. R. Raikes Bromage, who has left the district.

Mr. Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author, and will be published shortly under the title, "Thirty Years' Work in the Holy Land." Applications for copies may now be sent in to Mr. Armstrong. Price as before.

The first edition of Major Conder's "Tell Amarna Tablets" having been sold within the year, he has prepared a second edition, in which a new chapter

is added, giving in full the Royal letters from Armenia, Elishah, Babylon, Assyria, &c., which are of great historical importance, and which contain allusions to the revolts in Palestine, and to the defeat of the Hittites. Major Conder has corrected his translations of the other tablets, and has added a new preface and some notes, including further translations. He has also treated the Mythological Tablets.

The Committee having secured the rights and interests of the publication of "Judas Maccabæus," have issued a new edition revised by the author.

Major Conder writes: "The first edition of 'Judas Maccabæus' appeared in 1879, and was well received. During the fourteen years that have followed I had no occasion to look at its pages, until the present edition was called for; but I am glad to find little to correct, though much might be added. During this interval I have revisited many of the scenes described; have lived in Moab, and have ridden through the oak woods of Gilead. In the resting times, between more active years, I have had occasion to study more completely the subjects touched on in this volume, and further discoveries have cast some new light on the period."

"A Mound of many Cities," a complete account of the excavations at Tell el Hesy, with upwards of 250 illustrations, is now ready. This book, which will perhaps become the most popular work of the long list of books issued by the Palestine Exploration Fund, is a history by Mr. F. J. Bliss, of a Tell, or Mound, in Palestine, from the first building erected upon it, 2000 years B.C. to its final abandonment, 400 B.C. Mr. Bliss is a young American, educated partly at Beyrout, partly at Amherst College, Vermont. He is perfectly familiar with the language of the Fellahin. He took up the work upon this Tell where Prof. Flinders Petrie left it, and carried it on until he had compelled the Mound to yield up its secrets. He is the master of a free and lively style, and his work is interesting, not only for the story he has to tell, but also for the manner in which it is told. The work is also illustrated by very numerous drawings of objects found, plans, sections, and elevations.

In the history of this Tell we go back far beyond the beginning of European civilisation. A thousand years before David, a thousand years before the siege of Troy, a city stood upon the bluff overhanging the stream which is now called Tell el Hesy. The site formed a natural fortress. The first city was built by the Amorites. This city was taken, sacked, and destroyed, in one of the countless tribal wars. But the site was too important for the place to be left long deserted; another town was raised upon the ruins. Note that they did not clear away the rubbish when they re-built: they raised the new town upon the *débris* of the old. On the second town fell the same fate as that which destroyed the first. Then came a third, a fourth, and so on, until the ruins which are now covered with grass hide the remains, certainly of eight, probably of eleven cities. Probably the last city, which was not re-built, was destroyed about the year 400 B.C.

The broken pottery and other remains found on the various levels serve to give a date to the destroyed city. Thus, at a certain level, Phœnician pottery is found for the first time; at higher levels, Greek pottery. But there was also found an unexpected and very precious treasure in the shape of a cuneiform

letter, on a clay tablet. The letter is written from the Governor of Lachish to the Egyptian Pharaoh, and the writer, Zimradi, or Zimridi, is mentioned in the Tell el Amarna Tablets as Governor of Lachish. We also learn from the same authority that Zimridi was murdered by servants of the Pharaoh. The letter in the original cuneiform, with its transliteration and translation, will be found in the volume. In a word, the complete story of this Biblical City is here presented. It is the first time that one of the Tells of Palestine has been excavated, and therefore the first time that any of them has yielded up its secrets in illustration of the Biblical narrative. It is a history which is attractive from its subject, and made doubly attractive by the light, easy, and lucid manner in which Mr. Bliss presents it to the readers.

Price to subscribers to the Fund, 3*s.* 6*d.*; non-subscribers, 6*s.*

Mr. George Armstrong's Raised Map of Palestine is attracting much attention, and it is difficult to supply promptly all the orders that come in for it.

This raised map is constructed on the same scale as those of the Old and New Testament maps already issued by the Society. These were reduced from the scale of the large map (1 inch to the mile) to $\frac{3}{8}$ of an inch to the mile, or the fraction of $\frac{1}{1\,0\,5\,6\,0}$. The levels, as calculated by the engineers who triangulated the country, of whom Mr. Armstrong was one from the commencement to the end, are followed exactly. No other correct raised map of the country is possible, because the Survey of Palestine is copyright and belongs to the Committee of the Palestine Exploration Fund. Without raising the question of piracy, however, no other trustworthy raised map is at all likely to be attempted, because the knowledge of the country requisite can only be possessed by one who has stepped over every foot of it, and because the labour which Mr. Armstrong has given to the work—extending over many years—will scarcely be expended by any other person, now or in the future. This labour will be partly understood when it is explained that the map was prepared by the super-position of small pieces of cardboard, many thousands in number, cut so as to represent the line of the country, and laid one above the other. The work occupied all Mr. Armstrong's leisure time for seven years. In its unfinished state the map presents the appearance of a completely terraced country. It embraces the whole of Western Palestine, from Baalbeck in the north, to Kâdesh Barnea in the south, and shows nearly all that is known on the East of Jordan.

The natural features of the country stand out prominently, and show at a glance the relative proportions of the mountains, heights, valleys, plains, &c.

Names are given to the coast towns and a few of the inland ones; other towns are numbered to correspond with a reference list of names.

With this map before him the teacher or the student is enabled to follow the Bible narrative exactly; he can trace the route of armies; he can reconstruct the roads; he can understand the growth and the decay of cities, their safety or their dangers, from their geographical positions. It is a magnificient addition to the many works which this Society has given to the world. It illustrates the practical usefulness of the Society, while it adds one more to its achievements in the cause of illustration and explanation of the Bible Lands.

The map should be in every public library, and every public school, and every Sunday School. Its price is necessarily high, because the work is most costly to produce. It measures 7 feet 6 inches by 4 feet, and can be seen at the office of the Fund, 24, Hanover Square, W.

The map is cast in fibrous plaster, and framed solidly; it is despatched in a wooden box, for which an extra charge is made, but this is partly returned on the return of the box. The price to subscribers, partly coloured, is £7 7*s.*; if fully coloured and framed, £10 10*s.* The price to the general public is £10 10*s.* and £13 13*s.*

The *partly coloured* raised map has the seas, lakes, marshes, and perennial streams coloured blue, the Old and New Testament sites are marked in red, the principal ones having a number to correspond with a reference list of names, the body of the map is left white.

The *fully coloured* raised map has the seas, lakes, marshes, and perennial streams coloured blue, the Old and New Testament Sites are marked in red, the principal ones having a number to correspond with a reference list of names, the plains green, the rising ground, hills, and mountains in various tints, the olive groves and wooded parts of the country stippled in green, and the main roads are shown in a thin black line.

Photographs of the raised map are now ready. Size 16½ inches by 8½ inches, 5*s.* each; 8 inches by 4 inches, 1*s.* each.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement.*—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s.* 6*d.*, in cloth, 2*s.* 6*d.*, post free; non-subscribers, 2*s.* and 3*s.*

The new railway from Jaffa to Jerusalem has been laid down on the sheets of the large and small maps. Copies of these sheets are now ready.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee have to acknowledge with thanks the following donation to the Library of the Fund:—

"The Buildings of the Holy Sepulchre, Jerusalem: Measured Plans and Sketches." By George Jeffery, F.R.I.B.A. From the Author.

"Jerusalem Explored." By Ermete Pierotti. From Major-General Sir Charles Warren, K.C.B., G.C.M.G., R.E., &c.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated, and it is hoped that the concluding part will soon be completed.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

The Old and New Testament Map of Palestine (scale ¾ of an inch to a mile).—Embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 20 sheets, with paper cover; price to subscribers to the Fund, 23*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 20-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5–7, 9–11, 13–15, 20–22), which include the whole

of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of this map, mounted on cloth and roller for hanging, is 4½ feet by 6¾ feet.

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Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from June 22nd to September 22nd, 1894, was—from annual subscriptions and donations, including Local Societies, £188 15*s.* 7*d.*; from all sources—£366 10*s.* 4*d.* The expenditure during the same period was £719 5*s.* 3*d.* On September 22nd the balance in the Bank was £147 16*s.* 9*d.*

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The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *Bible Scenes in the Light of Modern Science.*
(3) *The Survey of Eastern Palestine.*
(4) *In the Track of the Israelites from Egypt to Canaan.*
(5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
(6) *The Recovery of Jerusalem—(Excavations in* 1894).
(7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
(8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *The Work of the Palestine Exploration Fund.*
(2) *The Survey of Palestine.*
(3) *The City of Jerusalem.*
(4) *Eastern Palestine.*
(5) *Calvary and the Church of the Holy Sepulchre.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynmeath, South Wales. His subjects are as follows:—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands; a Narrative of Personal Experiences.*
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The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows :—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stone; or, New Light on the Old Testament.*
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(4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
(5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
(6) C. *The Story of Joshua; or, The Buried City of Lachish.*
(7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
(8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows :—

(1) *Work in and around the Holy City.*
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Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

PLAN TO ILLUSTRATE Dr BLISS'S REPORTS.

The Detail in Black, from the Enlarged Ordnance Survey Plan, The Excavations in red.

Birket es Sultan

Cemetery

B.M. 2473·7

B.M. 2422·3

Protestant School

MAUDSLAY'S EXCAVATIONS

B.M. 2519·1

Cœnaculum

(David's Tomb)

Cistern

B.M. 2479·7

Shaft

English Burial Ground

STAIRS

TOWER

FOSSE

Blocks of Rock

Cistern

Bath

Cisterns

WALL

False Gate

Drain

Aqueduct Head

Paved Road with drain running under it

Aqueduct

B.M. 2423·8

Lower Water Conduit

SCALE

Feet 100 0 100 200 300 400 500 Feet

Vincent Brooks Day & Son lith.

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B.M. 2479·7

B.M. 2423·8

SCALE

Feet 100 0 100 200 300 400 500 Feet

Vincent Brooks Day & Son lith.

SECOND REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. Bliss, Ph. D.

The present report, written 16 weeks after my last, will, I hope, be taken as a report of progress. I have to announce the tracing of a splendid line of rock, scarped for fortification, for over 300 feet. We have also followed, inside this scarp, a long line of actual wall *in situ*, of fine masonry; we have traced a paved street leading to a gate in this wall, which is in all probability the Dung Gate of Scripture. These, then, are the main features of our work, which I shall now proceed to describe in detail.

In my report dated June 6th, two weeks only after the excavations had been begun, I showed how we took up the work on the so-called Rock Scarp of Zion, beginning our digging just outside the Protestant Cemetery; I described the tower built on the rock-scarp (one side of which scarp is visible under the cemetery wall running south-west), and I showed how we had traced the counter-scarp of the ditch for over one hundred feet in a north-easterly direction, following the direction of the rock-scarp as previously known. I intimated that I felt doubts as to whether this ditch belonged to the outer line of wall, as it does not follow a steep contour (such as those found lower down the hill), and leaves outside of it to the south a large gently-sloping tract, between the contours 2489 and 2469, which would naturally have been included within the town.

Besides, Josephus' reason for the single line of wall at the south of Jerusalem is that the valleys were there so steep; and this would lead us to look for the wall along a lower contour, as for example 2429. I showed how, in pursuance of this idea, I sank a shaft on the contour 2469, about 75 feet from the cemetery south-west corner, to the depth of about 20 feet, and then drove in a tunnel, in the direction of the tower on the rock-scarp.

At the time when the report closed we had advanced only a few feet in the tunnel, but in subsequent letters I described our finding the desired outer scarp, at a distance of 48 feet from the mouth of the tunnel, and our following it to the right and to the left.

The windings of the scarp are shown on the Plan. We struck it first at the point H, where we later opened a shaft from above for the double purpose of getting fresh air, and of facilitating the handling of the *débris* to be removed. We were thus able to find the height of the scarp at this point, as we continued the shaft till we reached the base, which was not much below the level of the tunnel, as it happened. The scarp was here 13 feet high, the top being much broken away. We continued our gallery to the left, following the scarp to point E, where

the work got difficult, as the *débris* consisted entirely of large chippings, the scarp evidently having been quarried away at the top at this point. Moreover, we were very near the cemetery wall, under which we did not care to tunnel. I, however, sunk a shaft in the school garden, beyond the cemetery, about 200 feet from E, and found a scarp almost in a line with E—F; that it is not exactly in a line does not prevent its being a true continuation (the difference was only 4 degrees), as we can see in the main scarp that the direction alters slightly from time to time. We followed this garden scarp (including a turning) for 22 feet, the rock then continued with a steep face, but unscarped. It was here naturally so perpendicular that the original engineers seem to have thought it unnecessary to work it.

We will now return to H, whence we followed the scarp with its various turnings to the south-east. The angle at J is beautifully worked. Between J and K, along the face of the scarp, there runs a sort of channel a couple of inches deep, evidently for collecting water. At K the top of the scarp appeared in the tunnel, and we sunk a shaft to ascertain the depth, which we found to be 15 feet. At K there is a sudden drop, so that the top of the scarp along K—L is 4 feet lower than the point K. From M to L the face is not quite regular. At the corner, M, there is another sudden drop. From M to N (as seen in the elevation[1]) the top of the scarp descends regularly and gradually, following, it is interesting to note, the slope of the surface of the ground 28 feet above. Our gallery followed the same slope, each box or frame being set 3 or 4 inches lower than the one behind it. At N we lost the clue. The scarp appeared to turn to the left. We were following it along its top, and had not yet found the true depth at M. Accordingly we took the superficial turning at N for the true turning, and our troubles began. When the right clue is lost tunneling becomes dangerous work. When you open up in several directions from the same point, the fear of caving in becomes great. We were obliged twice to leave the scarp, and to drive a tunnel parallel to the direction required, returning to the scarp further on. We spent much time and trouble in shoring up, and I must say that Yusif managed most admirably and safely. We followed the line from N to V (*see* dotted line on plan), disgusted at the lowness of the scarp, at its arbitrary turnings, and at its evident resemblance to a quarry. I was much puzzled, for the fine lines from E to N seemed to preclude the quarry idea, and yet we seemed to be following a continuous line. Moreover, we were much troubled by large stones in the tunnels, which had to be broken up very carefully before the work could go on. The men in this tunnel spent almost a month in following these false clues.

In the meantime, having a gang of men to spare one day, I set them to find the true depth of the scarp at the point M, and this turned out to be the solution of our difficulties. To my delight, this was proved to be

[1] The elevations and sections referred to by Dr. Bliss are reserved for future publication.

21 feet below the scarp-top, the point being lower by several feet than the base of the low, irregular scarp found in the gallery from N to V, at *a*, *b*, and *c*. That there could be no rise in the orginal rock between M and *a*, *b*, and *c* was easily seen from the sharp slope down at the surface. The true state of the case immediately flashed upon me, as I stood, candle in hand, in the gallery at M and peered down the deep shaft at the man who held up his lamp to light this beautifully-worked scarp which towered for 21 feet, top and base being seen. It was a moment of relief, for the eccentricities of the rock cuttings beyond N had given me several bad quarter-hours. It was clear that the apparent turning at N was only superficial, that the line of scarp at its base must continue past N to somewhere near the point O, and that at that point we must expect a turning towards the north-west, as *a*, *b*, and *c* were so much higher than the base of the scarp. If this theory were correct, our winding gallery from N to V had been following along the top of the rock, inside the face of the scarp, probably along the top of the rock-base, of a great tower or bastion, the outer face of which we were yet to find. That at the point V we had again reached the true scarp (having crossed the width of the bastion) seemed possible, and the levels admitted of this.

All this, however, remained to be proved. I first decided to follow along the scarp-base from M by a gallery some 15 feet immediately below the gallery already opened. However, as we had previously opened a shaft from above at the point N, it seemed more economical, considering the earth-question, to deepen this shaft. Here we were again troubled with large stones. When these occurred within the limits of the dimensions of our frames, the task of break-up was easy, but it was an anxious moment when, after a frame had been fitted in, a head of a stone would be seen projecting 2 feet into the shaft just below it and extending into the earth-wall, how far no one knew. The fear was that the removal of the stone would widen the shaft so as to make insecure all above, but happily we managed to keep our shaft safe until we reached the rock. As I had foreseen, the base of the scarp continued past the point N and on to the point O, where it takes the expected turn to the north-west to form the bastion. From O to P there is a rise at the base of the scarp of 3 feet. At O′ the top of the scarp appears in the gallery, having here a height of only 4 feet. However, there are evident signs (small and large chippings) that the top had been quarried away. At P the scarp is only 2 feet high, but as we turn the corner there is a sudden drop of 6 feet at the base, so that the scarp is 8 feet high. The rock is also scarped from P to P′ (which was as far as we followed it), the scarp facing south-west, the line P—O, of course, facing north-east. As I have said above, when I discovered that we had been working across the top of the rock instead of around its scarped edge in our cross tunnel from the false corner at N to V, I thought that probably at V we had again reached the main line of scarp. Accordingly I set a gang of men to work from V towards U to meet the gang working from O towards P. The earth from the line O—P was at first carried to the surface up the shaft

at N, and the earth from the line V—U by a tunnel driven from the slope of the hill to the point V. Later, when I had taken measurements in the cross-cut tunnel from N to V, we filled it up with the earth from the two tunnels to north and south. It happened at the same time we were filling up the tunnel in the English School garden, and we had a fourth gang engaged in tracing the street. Hence for two or three days the surface-field of the excavations appeared deserted. Of over 20 workmen employed only two were visible, the man at the rope above the shaft for the street-tunnel and his boy with the basket. The consumption of candles during those two or three days was tremendous.

The two gangs met at the point R. I was in the southern gallery at the time, and clasped the finger of the head workman in the other gallery through the tiny hole first made. This was soon enlarged, the air rushed through, the candles flared up with a brightness they had not had for many days, and the tired boys drew a long breath. Between U and P the scarp was never more than 4 feet high above its base (from N to V we always followed the base), and at one point it was only 2 feet high. At several points stones had been clearly quarried from its top, and chippings and some large stones still left were in evidence. At such places frames were necessary, but at other points we could sometimes tunnel for several feet through the hard, firm *débris* without any shoring-up. For example, in the cross-cut gallery, though the rock had been evidently quarried, in many places chippings had not been left, and few frames were used. Indeed, while our main galleries at the moment of writing still remain open, we have removed a great part of the frames for use elsewhere, with the result that hardly anything has caved in. This does not mean that the frames were unnecessary while the work was advancing, for then the concussion of the picks, the constant roll of the wheelbarrow, and the tread of the workmen, would have brought down the earth had there been no frames.

We traced the main scarp from V to W, and then along its turn to X, where we came on an aqueduct. Its north side is formed partly by the continuation of the scarp along the line X—Y, the scarp being here only a couple of feet high, so that the wall of the aqueduct (3 feet high) is completed by rubble masonry. Its south wall consists of rubble. The aqueduct is, hence, not rock-hewn at this point, but has its floor on the rock, and runs along the rock-scarp. It is covered with roughly-hewn slabs. The width at the top is about 2 feet 3 inches, the sides slope down, and at some points it has a channel 8 inches wide at the bottom. The walls are covered with two layers of mortar, the inner coat consisting of rough lime with small bits of pottery inserted, and the outer of finer lime. The mortar is exceedingly hard. For a long distance the aqueduct is quite clear from earth, but at one point it is choked up with fallen blocks. At intervals air-holes (covered with a slab) appear to have led to the surface. It runs about parallel with the "Low Level Aqueduct," some thirty feet to the north. It is very likely a continuation of the aqueduct found by Warren some 500 feet to the east,

although I have not yet had time to study the levels. His aqueduct is also to the north of the "Low Level Aqueduct."

The discovery of this aqueduct has interrupted temporarily our tracing the scarp further east. It is possible that the line W—X was cut through to bring the channel within the city, and that X—Y is not the continuation of the scarp. In this case we should expect the main wall-scarp to the south of the aqueduct. We have begun to open a tunnel inwards from the slope at a lower level, but have not yet reached the rock. The eastward line of the scarp is yet to be found, and must await description (and discovery !) till the next report.

We have thus followed the scarp in one continuous line from E to W for 308 feet. We followed the false clue from N to V for 86 feet more, and the shafts and tunnels from the surface of the ground to the scarp add 130 feet more, making the entire length of shafts and galleries employed in the search for this scarp 524 feet, or over 157 metres.

The question now arises : Can this rock-hewn work be the thing that we were looking for, that is, the base of the south wall of Jerusalem ? I have said above that the inner line of work is the scarp uncovered by Maudslay, with the tower unearthed by us, and the continuing line of scarp and ditch in the direction of the Cœnaculum building seemed to me to take too north-easterly a direction beyond our tower to satisfy the conditions of the south wall, which on its easterly course towards Siloam should follow a steeper contour. Hence, I expected an outer scarp, south of the tower. This, as I have shown, I first found at H, nearer the tower, with its line of ditch, than I expected. In order to reach a lower contour it should accordingly first proceed in a south-easterly direction, before turning east. This it did, as a glance at the plan, along the line E—M, will show. The re-entering angles at J and K do not disturb the general direction, and are quite what might be expected in a wall. I watched the work anxiously from hour to hour, constantly fearing lest this scarp should be connected with the ditch to the north and take its north-easterly direction. The turn at M to the south-west did not trouble me, but it was rather a relief to feel that my scarp had turned definitely away from the ditch of the inner work. The turn to the north-east at O would have seemed strange had not my gallery already made along the line N—V led me to expect a great bastion at this point. Such a bastion we found, extending from O along P, R, S, U, to W. I have, of course, laid out the lines of this bastion on the surface of the ground above, and it is surprising to see how well suited the place is for such a great tower. It would have stood just above the turn of the valley, and have commanded the road from Hebron. It might also have flanked a gate between O and M, which would have been further protected by the line L—M.

The turn at U to the south-east was, of course, satisfactory, and I regret that at the time of writing I cannot report its progress further east than W. As far as position and direction go, this unbroken line of scarp from E to W might well be the base of the south wall of Jerusalem,

especially as the point W is found below a much lower contour than is the point E, the fall of the surface slope between the two points being about 30 feet. Thus far, then, our question, "Did we find what we were looking for?" may be answered encouragingly.

Another question, however, arises: the top of the scarp was seen at many points, often along a considerable length: were any stones of the wall found *in situ*, or, in default of this, was the top of the scarp cut for the letting in of stones, as in the case of the bottom course of the Haram masonry? To both these questions a negative answer must be given. This, however, need not rule out the scarp from being a true base of the wall. In the first place, as to the absence of masonry, it must be remembered that no stones were found *in situ* along the top of the 400 feet of scarp examined by Maudslay, and that this was the base of a wall has never, I believe, been questioned. Indeed Major Conder in writing of Maudslay's work (*Statement* for 1875, p. 89) remarks: "The shortest and "surest way to solve these questions (as to the wall, &c.) is to follow along "the line of Maudslay's excavations, which are very valuable in showing "that, however the masonry may have been destroyed and lost, we may "yet hope to find indications of the ancient enceinte in the rock-scarps, "which are imperishable." This is just what I have done for a length of 308 feet, having followed, however, not Maudslay's scarp, but one exactly similar in workmanship, to the outside of it. The two scarps stand or fall together.

As to the other question of the absence of cuttings at the top of the scarp for the letting in of stones, it must be remembered that at several points, notably at E and P, the top of the scarp had been quarried away, a process that would have destroyed such indications had there ever been any. Fortunately, we have close at hand an example to the contrary. On the base of the tower, which we uncovered on the line of Maudslay's work (*see* photograph), there are two courses of masonry *in situ*, placed directly on the scarp, except at the corner where it is broken away, and here small stones are built in between the rock and the masonry to preserve the level of the lower course.

The long line of chiselled rock from E to W can be only one of two things: it is either a huge quarry, or part of the line of fortification. I have considered the question anxiously, and the following points militate most strongly, indeed to my mind conclusively, against the quarry theory: (1) The unbroken line for 308 feet, which evidently continues still further. (2) The smooth face of the scarp, rising at one point perfectly straight for 21 feet, worked with long slanting chisel marks, evidently at one time and with one intention. At one point there are two shallow steps in the face, but not such as we find in a quarry. (3) The evident plan in the turnings, especially those that go to form the comparatively regular bastion from O to W. (4) The complete absence of indications that stones had been cut out, except along the top of the scarp, which of course might have been done later. (5) The complete difference in the line of the rock cuttings found along the cross-cut line from N to V. The line on the

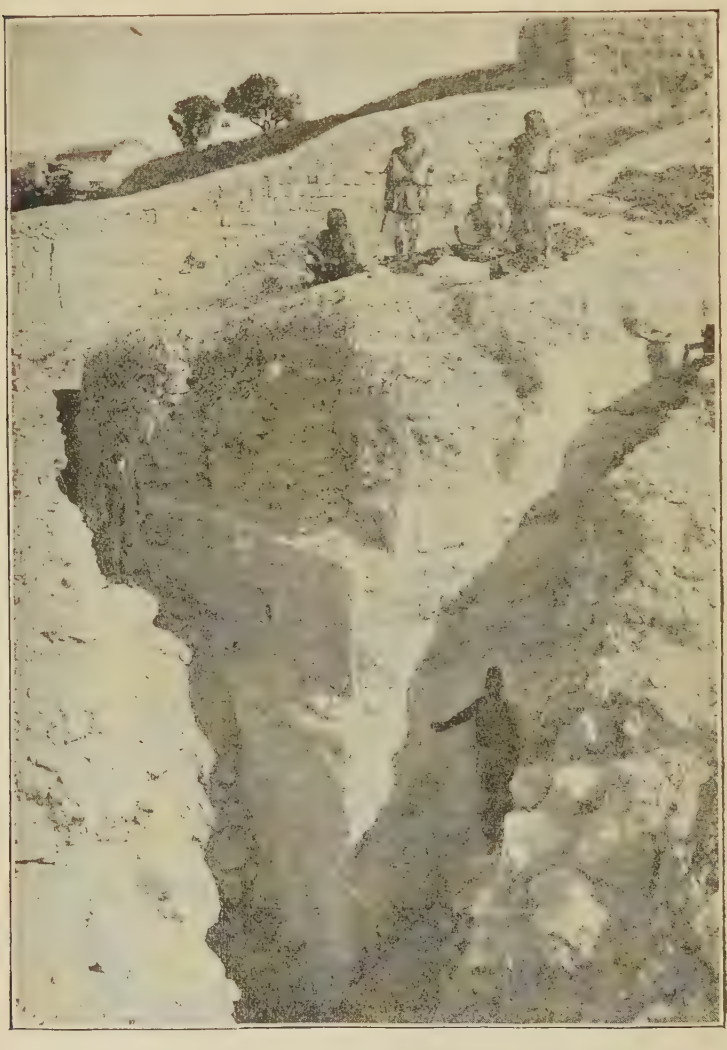
plan indicates only the direction of our gallery and not the line of scarps, which was most arbitrary, as is natural in a quarry. Here one could plainly see where stones had been cut out. Indeed, the evidence that this was a quarry was so great that I felt a genuine relief when the true clue was picked up again at N, where the line was found regular again. We must remember that for a thousand years (and perhaps, indeed, since the destruction by Titus) the wall has not extended as far south as this point, and yet during all this time Jerusalem has been, with hardly any break, an inhabited city. We may assume that hardly a year has passed when stone for building has not been required. First, the overthrown stones would have been carried away into the city ; then the stones still *in situ* would have been removed ; there still remained exposed this solid rock base, which, especially at the bastion, would have furnished a grand quarry. This, in turn, was cut into all along its top and even to its edge, which explains the lowness of the scarp at several points as we find it to-day, along the line R—S. We may be thankful that even 2 feet remained, as the quarrying might have been carried on to the base, thus destroying our clue.

This scarp, then, appears to me to be part of the outer fortification of ancient Jerusalem. In writing these quarterly reports I prefer to follow the "historic method," and to present the arguments as they presented themselves to me during the course of the work. Some of the conclusions will doubtless be modified in my final memoir. Indeed, in this very report I shall have certain new facts to present, which may suggest slight modifications of the theory.

If this outer line of scarp, which we have been describing at such length, be adopted as the true outer line of fortification, it is left for us to account for the scarp of Maudslay, together with our tower and the continuation of the scarp and fosse north-east towards Neby Daûd. I take this scarp to belong to an inner fortress occupying the space between the contours 2499 and 2519, which seems to me to be well suited for an inner fort. This fort has its own fosse, towers, &c., as the present so-called Tower of David, though inside the wall, has its own towers and fosse. We cannot tell at what point our outer scarp joins this inner work, for we have not traced it beyond the school garden, but it is probably beyond the place where Maudslay's scarp begins at the Greek Catholic Cemetery.

In my report in the July *Quarterly* I described the masonry of the tower belonging to this inner work. This was found to rest upon a solid platform of rock, which we have since bared to its base, quite clearing out, as well, the ditch at this corner. The clearance was about 20 feet square, and averaged almost 20 feet in depth. The amount of *débris* removed, accordingly, was great, and as the fosse was filled with large stones fallen from the tower, the work was difficult. We began by a shaft along the platform at its corner, but stones so choked up our progress that we could not reach the base. Another shaft had also been sunk above the cistern (where the rock was reached). We then connected these two shafts by

a long cutting, but even then the large stones made it dangerous for us to attempt to reach the base of the platform. Moreover the passages at the bottom of the fosse could not be followed clearly, and were



TOWER ON ROCK PLATFORM ADJOINING ENGLISH CEMETERY AT JERUSALEM.

puzzling. Accordingly I made the large clearance, which finally enabled me to get the desired measurements. It was a very expensive hole for

the results, but it enabled us to get the relation between the platform, with its tower, the fosse, and the Outer Scarp. It also secured for us a capital photograph of the tower on its rock-platform, which will probably be more valuable to the general reader than the plans and descriptions. Again it will, I hope, be a lasting memorial of our work, as the proprietors intend, I understand, to have the place open, so that the tower, scarp, and ditch may always be seen. Their purpose is not purely archæological, as the huge stones we took out are of more practical value outside than inside the hole.

The original excavation for the fosse was evidently never completed, as shown by the large blocks still left, which explain the curious passages. That these passages descend by a series of steps may be seen by the section and elevation. Similar blocks (but much larger) may be seen in the cuttings at St. Stephen's.

The height of the scarp under the tower at the corner B, along the line A—B, is 16½ feet; at the same corner, but along the line B—C, it is only 8 feet; in other words, the part of the fosse running north-east is higher by 7½ feet than that part running north-west, as may be seen in the elevation. The fosse is here 20 feet wide. The outer scarp from the cemetery at first runs parallel to the counter-scarp of the fosse, and at the angle G is only 10 feet distant from it; it then runs towards the south-east, while the fosse tends north-east. The base of the outer scarp at H is 8 feet lower than the base of the scarp under the tower.

An examination of the many whole stones removed in this excavation adds little to what we learned from the two courses *in situ*. They are all drafted, and none are over 4 feet in length, the average being three or under. The stones, *in situ*, show the "pock-marking" dressing in their drafts. Many of the fallen stones, however, show on their drafts the diagonal comb-pick dressing, usually ascribed to Crusading times, with what certainty I am not prepared to say. This may be due to a re-using of the stones. A pilaster base, plainly in the Crusading style, may have rolled down from the ruins of a church near the Cœnaculum. One drafted stone was so worked as to make it appear that it belonged to a door or window of the tower. We cut into the *débris* above the tower base, finding only rude masonry. The rock slopes rapidly upwards from the line A—B, so that if there ever was one large room in the tower it must have been at a much higher level than the courses of stone *in situ*. At one point the rock was cut away to make place for a very small room, about on a level with the top of the first course, for here we found a cemented flooring in which there was a curious depression, widening at the bottom, in the shape of a water-cooler. The pottery found in connection pointed to Jewish times.

Thus far my report has concerned itself principally with rock-scarps. I have, however, to describe the discovery of a genuine wall *in situ*, which has been traced for about 100 feet. I think that the readers of the *Statement* will be interested to know of the steps which gradually led to the discovery of this wall. My instructions from the Committee

confined my present work to the search for the south wall of Jerusalem. Before I had reached the outer scarp at H, I sunk another shaft at C′, thinking that possibly the wall might have run along this contour. We found no wall, but a drain. I was curious to see whether this drain had any connection with the aqueduct traced by Warren beyond the road to the east. To this end I made openings at D′, E′, F′, and G′. I had several misgivings from time to time as to the wisdom of following the drain, as it seemed to have no bearing upon the question of the wall, but a certain instinct told me to go on.

We traced the drain to the road, and proved that it had no connection with Warren's aqueduct But, in the meantime, an examination of the shafts sunk to reach the drain flashed a new light upon me. At every point the flagstones which covered the drain extended in a pavement at one side and sometimes on both. At first, when this pavement had appeared only at one or two points, I had thought little of it, assigning it to houses at these points. But when it had appeared at five points, all in one line, all above the drain, some explanation was necessary. Then these questions crowded themselves upon me: Is this a paved street above the drain? If a street, is it not leading to a wall? If to a wall, must it not be also to a gate? Immediately I began to follow this new clue. The first point was its continuity, which we proved by following the pavement along the drain from C′ to B″ for 60 feet. Its width was also found at various points. From B″ we pushed on to A″, but after traversing about half the distance the pavement was lost. At A″ we came upon a corner of masonry, which I took to have been built in later times over the street. Accordingly we opened up again from above, by the drain, just beyond the masonry. We went down till we reached the rock, but found no street. So we abandoned the wall at this point for a time, and employed the gang to search for a turn of the street northwards at the point where its continuation had not been proved. In the meantime, one day our work in the outer scarp suddenly came to an end during the middle of the day, and finding a small gang of labourers on my hands, I set them to work on the masonry at A″, which, to tell the truth, I had not regarded as very important. I watched their work with constantly growing interest; the next day I added another gang, and soon it became clear that this apparently unimportant bit of masonry was a gateway in a wall. Meanwhile the other gang had proved that the street (which at the point where we last saw it was leading in this direction) had certainly not turned towards the north, as the rock there rises rapidly, and all probability was against its having turned towards the southern slope, hence, the obvious conclusion was that it had led to this gate, towards which it was pointing, when it was last traced a few feet away. Thus, weeks after it was first opened, was the shaft at C′ justified.

We opened it to find a wall, and found no wall but a drain; we followed the drain eastwards and found a street, we followed the drain back westwards and found a gate, and this gate, of course, was in a wall!

The drain, which furnished us the clue, is hewn in the top of the rock for a long part of its course. It is 2 feet wide at the top, 1 at the bottom (where there is a groove), and 4 feet high. From about the point E′ the floor falls both to the east and to the west. At various points it is fed by smaller drains from the city to the north. Beyond the gate it falls rapidly to the south-west, and comes to an end at right angles with the valley, at a point above a steep pitch, where it poured its filth into the valley of Hinnom. Immediately under the point where we later found the gate the sides were seen to be, not rock, but well-chiselled slabs of stone. At the time it occurred to us that this might be the point where it passed under the wall, but finding the scarp further out, we gave up the idea, only to find it the true one later on. The drain is roofed with slabs, which form part of the pavement of the street. One of these slabs was carved with a large Jerusalem cross, showing that it was used and repaired in Crusading times. It was completely choked up with rubbish, not ordinary earth, but actual sewage. At the point E′ it is only 4 feet under the surface of the ground, which, however, I understand has been recently levelled down.

The pavement of the street always shows the sign of wear, and was clearly trodden by feet. The actual pavement as seen is not more than 10 feet wide, but at the two points measured the rock has been levelled down at its side, adding 8 or 10 feet more to the width of the road; the flat rock here also showing signs of wear. At other points the pavement may be wider. At the point C′, in following the pavement, we had to break through the walls of a house, evidently of Byzantine times, which had been built over the disused pavement. This house had a mosaic pavement of its own, 2½ feet higher than the street, and its walls were covered with plaster over 2 inches thick. We followed the street, all through the length of the house (12½ feet), broke through the second wall, and continued along the road-pavement. A few feet from the gate the flagstones disappeared, but I have shown that the road could have not turned anywhere else, and, indeed, it had been pointing towards the gate for a length of 230 feet, sure proof of its destination.

I give the elevation of the wall from the gate at B′ to the point where it joins the scarp of the fosse at A′. The dressed masonry does not rest on the rock, but on rough rubble built on the rock. The base of the wall may be seen to rise rapidly. The stones have smooth faces, are dressed with the comb-pick (without draft), and the point of jointure is so fine that sometimes it is difficult to find it. The top of each layer is perfectly horizontal. In other words, the workmanship is exquisitely careful. Between *a* and *b* (on the elevation) below the regular lower course another finely dressed course projects a few inches. Beyond the point *a* the dressed stones cease, but the course of the wall may be traced to the fosse along the line of rubble.

From the gate we also traced the wall along its inside face for some 25 feet. The stones at the corner were well dressed, but beyond, the masonry was rougher, as is natural on an inside face. The width is 9 feet.

The gate is proved by the following points :—(1) The dressed masonry from the inside to the outside corner, which would not occur in the width of the wall taken at random. (2) The slab under the corner-stone of the wall at B′ projects out to form (with others) the sill of the gate, for while the part *beyond* the corner is smoothed, as by the tread of feet, the part projecting from *under* the corner is not thus rubbed. (3) Above the sill there are stones built in a totally different manner from the careful masonry of the wall ; the joints are wide, and one stone is part of a broken column. In other words, they point to a later blocking up of the gate. (4) The tracing of the paved road for almost 250 feet to this point in the wall.

The finding of a sewer immediately under this gate, at a point which cannot be far from the limits between which the Dung Gate has been placed by various theorists, establishes its identity with a strength of proof considerable indeed for archæology, where identifications are adopted and clung to with a tenacity arising from indications far less satisfying. Moreover, the sewer not only passed under this gate, but poured its filth into the valley of Hinnom, scarce 20 yards away.

Beyond the gate we followed the wall for 25 feet more, where it has turned a few feet to the south-west as if to form a tower. Here the masonry is of the same character as at the points described before, save that a shallow draft ($\frac{1}{8}$ inch) appears. This shows that in the same wall, and in all probability at the same time, both drafted and undrafted stones may occur. The courses are 2 feet high, and the stones, say in length, from 1 foot 9 inches to 4 feet 4 inches.

I have long felt that the question of ancient masonry rests on insufficient data. Not enough Jewish buildings are known. Because the Temple substructure and the Haram of Hebron consist of huge, drafted blocks, it is generally assumed that Solomonic and Herodian masonry was all massive. Smaller work is placed later. In regard to this wall Mr. Schick writes me that it may be the remains of a wall built in about 440 by the Empress Eudoxia, as Bishop Eucherius (440) says that Zion was included in the city (which it was not in Hadrian's time), and that the Pool of Siloam was also included. Theodosius (520–530) and Antonius of Platentia (570) always refers to Siloam as inside the wall, and the latter emphasises the fact thus : "It is now inside," as if it had been included by the Empress Eudoxia, who built new walls of Jerusalem.

My own opinion I reserve until we have traced this wall further, when new light may be hoped for. However, I am inclined to assign it to pre-Christian times, as the proof of a wall at this point at later periods is not furnished by much direct testimony. And the smallness of the masonry does not trouble me. We do not know that small undrafted stones were *not* used by Herod.

A very interesting question is the relation of this wall to the *outer scarp*. It runs fairly parallel to it from the gate to the counter-scarp of the fosse, but it takes no account of the bastion west of the gate. In

describing the outer scarp I showed how a wall *might* have stood on top of it, but warned the reader I might modify the theory. A wall might have stood back of it. That the outer scarp was hewn for fortification is sure. Was it crowned by a wall destroyed before this one was built, and following the line of bastion? Or was this the original wall, and, if so, why does it not follow the bastion? Interesting questions which our further excavations may answer.

Indeed we have only this morning completed the connection between the gate and fosse, only this morning have the stones been studied and measured, as during the past week, while preparing the plans for this report, I have been able only to see that the tunnels were taking the right course. Hence there are many things to be settled in the next few days, such as the width of the gate, the finding of the socket of the gate-post, &c.

There still remain to be described the curious rock-cuttings near the fosse, mentioned in my last report, but uncovered more thoroughly since. The large chamber extends into the fosse (*see* plan), the counter-scarp of which seems to have been cut away to make place for it. This points to a date when the fosse was no longer used. The mosaic is late, the pattern being almost identical with the border of the Armenian mosaic on the Mount of Olives, which dates from the fifth or sixth century A.D., and also with the recently-found Armenian mosaic north of the Damascus Gate, which I have described in an intermediate report, and which dates from the same period. This last-mentioned mosaic is the floor of a mortuary chapel, the walls of which are of modest rubble and rough lime, thickly plastered inside; the chamber of which our mosaic is the floor is surrounded by walls of exactly similar construction. Thinking this also might be a mortuary chapel we searched for a cave below, but found nothing. The section shows the curious rock-cuttings. A bath is hewn in the solid rock, to its right is a rock platform, and to its left a shallow cutting, on the level with the platform, plastered and having a partition, only a few inches high, in the middle. The section of the bath shows the rubble elevation at the north end with the fireplace covered by a sort of half-dome. The broader north end of the bath was once arched over. In my last report I mentioned that "against the south rock-wall of the chamber there was what I must describe as the *silhouette* of a stairway, as the steps projected only an inch or two from the rock, which was cut away to form the three steps. It looks as if they had been intended as rests for a wooden stairway." Two small channels lead to the top of the bath. South of the rock platform occurs Cistern I, largely taken up with the rock-hewn steps which descend from the south end. The dimensions are hardly any smaller at the top than they are at the bottom (or as they would be without the steps), and there is no sign that the cistern (or pool) was arched over. Cistern II (to the south-west of I), however, has a small mouth hewn in the rock, the cistern widening out below. Cisterns III and IV may have been originally one, as they are separated merely by a wall. Part of

Cistern IV is partitioned off by a low wall at the bottom. Both cisterns are large at the top, like Cistern I. They are all plastered; the plaster seems to be in two coats, the inner coat being a cement of rougher lime with pottery fragments.

Whatever may have been the original date of these various rock cuttings they were evidently utilised in Byzantine times, where the chamber belongs. The pottery we found in connection with them was later than most of the pottery found at other points of the excavations. I have very little to say about the objects found in general. The coins occurred in general *débris*, usually near the surface. I intended to have described them in this report, but they have not been studied yet. None of them were found under circumstances which would make them valuable in fixing dates. Coins found on a deserted site, even in a dust-heap, are of great value in determining the limits of occupation. In Jerusalem *débris*, coins of any date may be expected: it is the conditions of finding them that give them value, as, for example, a great depth, occurrence in the rubbish inside a room, or under a pavement, &c., &c. However, I regret that I cannot report on our coins till next time. A great part of our work has been the following of the scarp. Unfortunately we found no objects near its base, save broken pottery. This appeared to belong principally to pre-Christian types, including the thick Jewish developments of the graceful Phœnician open lamps; the brittle purplish ware, found in the top third of Tell-el-Hesy, &c., &c. This points to the probability that the scarp was covered with *débris* in early times. Among the later pottery found in other places are Christian lamps, some lamp fragments with Greek inscriptions of the well known type, small vases, &c. One find was most tantalising: it was a life-size thumb of beautiful workmanship. The stone out of which it was carved is the hard native limestone. *Ex pede Herculem.* Where is the rest of the noble statue, which, if so much care was spent in the thumb, must have been beautiful indeed? Was it carved by a Jerusalem sculptor for the palace of Herod, and when broken up dumped in the *débris* outside the city? Shall we ever find the head, or even the torso?

Since my last report on June 6th we have worked steadily through the summer to September 12th, the present date of writing. Only one day did we stop on account of the heat. Out of the 83 week days we worked 71½, the remaining 11½ days may be thus accounted for: 4½ were government holidays, when, out of compliment to the authorities, who always assist us so kindly, I thought it best to stop work; one day at the end of the quarter the men got a holiday while their master, who had worked far into the night before, got his balance sheet of accounts ready for the post; two may be set down to sickness; and the remaining four may be called general holidays, including, however, the day of great heat mentioned above. All the nights but nine I have spent in my tent. Our camp has remained in the same place, except that the Effendi has twice had his tent moved away from the encroaching excavations, while the tunnels have gone under two of the other tents! The usual fever has

prevailed more or less in Jerusalem, but it has not reached our camp. We have almost always a breeze here, when it is still in town, and when there is a breeze in town, here we have a hurricane.

Our workmen are almost exclusively from Silwan, and when the final whistle is sounded it is a never-failing amusement to watch them plunge down into the valley of Hinnom. The largest number employed any one day was 26, and the smallest 14, the average being about 20. On the whole we get more work out of them than we did out of our Tell-el-Hesy labourers. They manage the mining very cleverly and, on the whole, with courage, although several times they have shown reluctance to continue a hazardous-looking tunnel, until Yusif has himself attended to the propping up and proved to them the safety of the position. Fortunately we have had no accident beyond the bruising of a finger, which did not interfere with its owner's work of the next day.

Ibrahim Pasha continues most friendly, and in Ibrahim Effendi, our Commissioner, the Society has a warm friend. It is largely owing to his presence that the work goes on so smoothly. Landowners do not trouble us; in fact, have hardly been near us since the first novelty wore off. What with the cisterns we have discovered for them and the beautiful stones we have dug up, they may well be pleased that we began work on their ground.

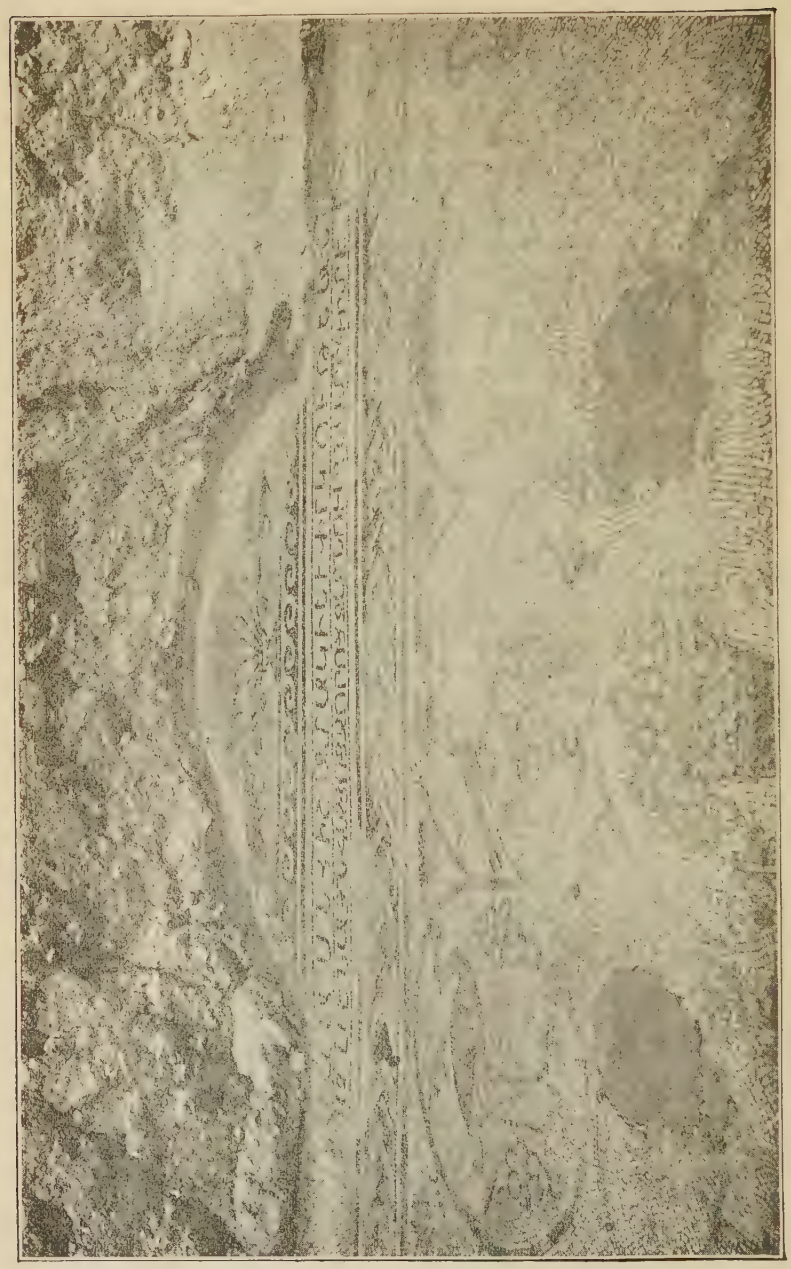
Other visitors, however, are very plentiful. We have had most of the Consuls, the Greek and Armenian Patriarchs, with the Latin Bishop, the Military Pasha, numerous ecclesiastics of all orders, and quite a number of travellers. Our guests have been of varying intelligence, from men who have excavated themselves, to the delightful person who congratulated us upon having come upon these tunnels, all made beforehand, and following along the scarp just where we wanted them to go.

DISCOVERY OF A BEAUTIFUL MOSAIC PAVEMENT WITH ARMENIAN INSCRIPTION, NORTH OF JERUSALEM.

By Baurath von Schick and F. J. Bliss, Ph.D.

Jerusalem, *July 9th*, 1894.

There came to me recently the servant of an Effendi, who is the proprietor of the small hill north of Damascus Gate, on which I reported some time ago (*see Quarterly Statement*, 1893, p. 298), telling me that his master had sent him to say that he was about to build another new house on the side of the hill, and in digging for the foundation had found a great many stone boxes of various colours, and wished that I should come and see the place and tell them what they ought to do. So in the afternoon I went there



MOSAIC PAVEMENT NORTH OF JERUSALEM SHOWING THE ARMENIAN INSCRIPTION. (*From a Photograph.*)

MOSAIC PAVEMENT NORTH OF JERUSALEM.

and found that a very nice mosaic flooring had been laid bare about 3 feet under the surface of the ground. I told them they should not destroy it, but clear all earth away, so as to show what it might have been and of what size. This they did, and after two days I went again to see what had been done. Three sides of a former room were visible, but the fourth, towards the east, was not yet reached. The room was, inside, about 15 feet wide (length unknown). At my first visit I saw that at the end near the wall there was a kind of scroll, and further in I saw some figures, which I thought to represent burning candles, but now at the second visit I recognised as the tail of a peacock. Of these birds there are several, as well as of another kind, which I thought were intended to represent geese. These two sorts of birds are standing amidst branches. Some said there were also fishes, but these I did not see. I was also shown a stone slab about 12 inches square, with a cross of the Knights of St. John on it, and below some writing in two lines of a language unknown to me. The slab was broken into five or six pieces, but no pieces were lost, so that they can be put together and everything seen. This slab was not found on the pavement, but about 25 feet distant from it, where a new house has been built, and where tombs also are said to have been found. I am sorry that I did not see the latter, as they were soon covered again. When I had seen things so far, I resolved to come the next day and measure everything carefully, as I had not at the time the necessary things with me, nor could I hinder the workmen. Her Majesty's Consul, Mr. Dickson, who came and examined the matter, thought the writing on the slab to be Latin.

The next morning, thinking the whole pavement must now be cleared, I went early there with all that I wanted for measuring, copying, and making squeezes, but on arriving I found many people there—amongst them the Greek Patriarch, and, what surprised me, also a policeman, and the whole floor covered with mats, so that I could do nothing. Asking the servant of the proprietor how it happened that the work was arrested and under police guard, he said: Ibrahim Effendi, who is with Dr. Bliss, and has the duty to inspect and watch all excavations, came to see it, and went to the Pasha and reported thereon, on which the Pasha stopped the work. I cannot say how soon I may gain free access to do my intended work, but as perhaps Dr. Bliss, in company with Ibrahim Effendi, may do it, my efforts may not be needed. I have not yet seen Dr. Bliss to speak with him about it, but will soon do so.

The pavement has since been covered with a new plain room built over it, and so fully protected. It is connected with the other parts of a new dwelling house, but has a separate entrance, and on two sides windows. This work seems to have been done at the expense of the owner of the ground, as the proposed purchase by some other parties was not effected. The new room is considered as a chapel, and shown to visitors. It is now locked up. I have entered the situation of the mosaic on the plan now forwarded.

C. Schick.

July 9th, 1894.

I was called away this afternoon for the purpose of photographing a magnificent mosaic a couple of hundred yards west of St. Stephen's, north-west of the Damascus Gate. When the Pasha heard of its discovery by the owner in the course of digging for foundations, he arrested the work, and put the matter in our hands. I sent my foreman with labourers to complete the excavation, and on Saturday a photograph was taken, but not satisfactory, so we must try again to-day. Full reports will be given later; here I may say that it is a splendid piece of work, about 21 feet by 13 feet, with a small apse pointing almost exactly east. Within a beautiful border, springing from this base is a vine with ramifying branches, on which hang grape clusters; among the branches are numerous birds, peacocks, ducks, storks, an eagle, a partridge, a parrot in a cage, &c., &c. It is almost perfectly preserved. Near the east end there is an Armenian inscription, to the effect that the place was in memory of the salvation of all those Armenians whose names the Lord knows. It is evidently a mortuary chapel. The *débris* over the walls is hardly more than 3 feet, and the chapel rests on the rock, which doubtless contains tombs and coffins. The mosaic is similar to that found on the Mount of Olives with the Armenian inscription, but is far more elaborate, being the finest work of the kind ever found here. It is clearly Byzantine. The pattern is identical with that found in our mosaic near the counterscarp, and the walls of the two rooms are of the same construction. Hence our mosaic is also doubtless Byzantine.

F. J. Bliss.

JERUSALEM NOTES.

By Herr Baurath von Schick.

1. *The Muristan.*—In rebuilding the ancient church, St. Maria Major, the foundations of the old building—not only of the piers of which I have already reported, but also of the walls—were found so defective that the remaining parts of the walls had to be taken down. The foundations go down only from 8 to 10 feet below the surface and rest on rubble, small stones, and earth of no solidity. The north wall has already been taken down, together with the entrance arch, with the figures of the months of the year, but the stones will be preserved, and put up again as they were before.

This state of things delays the advance of the building and adds greatly to the expense.

The German Emperor has ordered this new church to be called "Erlöserkirche," or Church of the Redeemer. Nothing of interest was found in the rubbish, except the proofs that here was once an important

quarry, which must have been made before the second wall was built; hence in the time of the early Jewish Kings.

2. *A Colony of Bokhara Jews.*—Although the immigration of Jews to the Holy Land is restricted by the Government, yet it seems that the Jews are increasing in number, especially those from Mohammedan countries, and bringing money with them. Those from Bokhara are about to build a village. They have bought a large tract of land, north-east of the so-called "Plantation," an English property, north-west of the city, 1,709 yards distant from the town wall. It is on the ridge between the upper part of the Kedron Valley,[1] near the Jaffa road, and the upper part of a branch valley more to the north, but south of the tombs of the judges. At the western end of this ridge stands a guard-house—then comes the ridge with olive trees and some new houses; further east, Mr. Schneller's Orphan Asylum, then "the Plantation," and close to it the Bokhara settlement. As the ridge becomes here more and more narrow, a great part of this settlement stands on its northern slope. It is laid out in regular and wide streets crossed by one or two others, and the houses are very well built. About 40 families are already residing there and new houses are being erected. The natives call this place now "Bokharieh." I intend to go there when I find time and measure everything for a plan, which they themselves wish me to prepare, as they want one to send to their friends in Bokhara. They seem a healthy people and are well dressed, the opposite of the poor Yemen Jews, of whom also there are a great number here in several settlements, the bulk being settled below Siloah, where there are now four long buildings on the slope of the eastern mountain.

3. *The English Hospital.*—For many years there has been, especially on the part of the English doctor, a desire to build a new hospital outside the town, and in the best manner. The site chosen is the Sanatorium of the London Society for Promoting Christianity amongst the Jews. The spot is noted in the Ordnance Survey Map, scale $\frac{1}{10000}$. It was used by the mission staff to camp there during the summer months, and hence its name. A new Girls' Mission School was three or four years ago built there by the society under my direction, and now the hospital building has been commenced on the remaining portion of land. It will occupy a great deal of space as the plan, made by a London architect, is on the pavilion system. It will be the only one here on that system. It is remarkable that nearly all the new hospitals here are situated on the same ridge which comes out from the city and extends in a north-westerly direction. Inside the town the new Greek Hospital is on it, immediately outside the new gate, the French, then comes the Russian, then Dr. Sandrezky's Hospital for Children, then Rothschild's Hospital, then further out the new German Hospital, then the English one about to be built, and beyond it, on the highest part of the ridge, close to the Jaffa road, the new

[1] In this upper part called Wady Luca, then Wady el Jos, and further down Kedron.

Hospital of the Municipality. Still further out, on the water shed, a piece of ground has been selected for a Jewish Hospital by the German Jews, who have already applied to Constantinople for a firman. In regard to its plan, I had to give my assistance. So there will be *nine* hospitals, one after the other, on the same ridge, and the road going along it (passing also my house) will rightly bear the name "Sanatorium Road," which we gave to it many years ago on account of the above-mentioned Mission Sanatorium.

4. *The Russian Orthodox Palestine Society* is getting by degrees nearly all the Russian establishments in this country under its rule, except those of the Government. The Russian Hospital, some time ago, came under it, and is now about to have the arms of the society put on the top of the building, as has already been done on several other buildings, to mark them as the property of the society.

5. *Rock-cut Aqueduct on Skull Hill.*—The ground with the so-called "Gordon's Tomb" at the "Skull Hill" having been sold to an English association, they are now about to enclose it with a wall. In doing this an interesting *rock-cut channel* was found just on the top of the said tomb or rock-cut cave. It comes from the east, at the northern brow of the hill in a south-western direction, and near the edge of the rock turns due west, as I have shown in the plan.[1] The channel is *on an average* 6 feet deep, 2 feet wide at the top, and 15 inches at the bottom, where it is rounded. It has a strong decline towards the west, where also the rock becomes low, as the section shows. It seems to me that it was intended to take all the surface water falling on the "Skull Hill" to the cisterns now in the ground of the Dominicans, and made deep enough for the rain falling on the eastern part of the summit to be brought hither.

On the top of the sides of this channel there is the rock, but another smaller channel crosses the large one, by which the water, if stopped in the large channel, could flow over the edge of the rock scarp as a cascade into the cistern of the ground with Gordon's Tomb, as plan and section show. At first I had an idea that this large newly-found aqueduct might be the long looked-for *continuation* of the one coming from the twin pools under the Sisters of Zion, to the northern town wall—the most distant trace of which, outside the wall, was found near the entrance to the Cotton Grotto. If this is correct, it would have surrounded the Skull Hill; but would the levels allow such an idea? In order to solve this question I have levelled from the nearest bench mark (which is on the Sheikh's buildings west of the Nâblus road, and 1,400 feet north of Damascus Gate) to the bottom of the rock-cut aqueduct, 700 feet south of the said Sheikh's Tomb, and found it to be 2,521 feet above the sea. It agrees with the contours there as entered in the Ordnance Survey Plan $\frac{1}{2500}$, being at the point where the ground over the aqueduct is highest, 2,529. The surface of the rock is near under it, viz., 1 foot, and

[1] All the plans and sections referred to in these notes are preserved in the office of the Fund.

the aqueduct 7 feet deep brings it also to 2,529. The B.M. on the Sheikh's Tomb is 2,534 feet 4 inches, hence the bottom of the aqueduct is 13 feet 4 inches lower, just as I have found by the levelling.

I am sorry they are filling up with masonry this newly-discovered piece of aqueduct in order to put the boundary wall partly upon it, and so this part will disappear. I will see that the mason makes a mark on the new wall, to show in future where the *continuation* may be looked for, and perhaps cleared out.

6. Of the *Muristan Inscription*, of which I recently sent a copy to you, I may say that at the same time I also sent a copy to Dr. Euting in Strassburg, who writes me as follows about it:—"I think I can read it correctly. It is a Hexameter, but not a good one. The cross at the beginning has to be read as F, and so it runs: Fama Volant Mundi Partes Girando Rotundi, *i.e.*, 'Fame goes round the parts of this round earth circling.'"

7. *A Rock Scarp.*—West and north-west of the place of the mosaic houses have been built, and boundary walls made. When recently passing, I observed a high rock scarp laid bare for a short distance and forming an angle, looking as if it had been a ditch; the workpeople said it had been a *bir* (cistern), but I could not detect any marks of former cementing. As the bottom was not yet reached, I cannot tell the depth of the scarp, but it is apparently above 12 feet. I have entered this scarp, and also some of the several new houses, on the plan. What is marked with the word "old" is a bit of old masonry, rising a little above the surface and marked in the Ordnance Survey Plan. The scarp was very probably connected with it, but not with the line given as "old foundations," which have since been removed. In this neighbourhood was also found the large lintel, respecting which I reported about a year ago. So that I think if the "third wall" did not pass here, as some have suggested, at least there once stood here a large and important fortified building. The egg-shaped cistern cut into the rock, which was found some years ago, would have belonged to it. One cannot say much that is positive about it, and I wish only to give the various details as they come to light; what they may have been is simply guess.

8. *New Drains.*—A few years ago the Russians made, under the inspection of the local authorities, a new drain from all the buildings on their property west of the city, by which all used water and dirty fluid was conducted down into the city drain, and so down to Siloah. In the accompanying plan I have shown in blue the line thereof with all its branches. It enters the city about 150 feet west of the Damascus Gate. In the course of the last 20 years several colonies or settlements of Jews have been built north-west of the city, and as no sewers were provided, the retention of the dirty water has made the settlements more and more unhealthy. The leaders of the settlements, therefore, resolved to make a drain, leading into the Russian one. The local authorities gave permission, and it was constructed for £500. But, as there is from the starting point in the west (more west than the plan shows) only a small decline,

and the distance is very great, and in its middle there is even a rise, the contractor did not make the channel deep enough, and the water could not run. A claim having been made at the Serai, it was ordered that the drain be made deeper, and that the Jews pay more for the work. I had to give my opinion, which was, that the decline must be one in a hundred, which the Russian drain would allow. The parties finally agreed to 0·5 per cent. decline, and even with this, they had, at one point, to go down 12 feet, and at another even 20 feet, blasting the solid rock with gunpowder, and causing great expense. The drain will be made so that a man may walk in it, and will cost about £1,000.

9. *Tombs of the Judges*, and the neighbouring ground.—Owing to the stoppage of a local bank, these celebrated tombs and the ground round about, in which are many other rock-cut tombs, are to be sold, and I have been commissioned to measure the ground and to find out the size of each of the various pieces, which I have done, and send herewith a copy of my plan on a reduced scale, showing the curious irregular lines of the boundaries of each piece, as, perhaps, this may be interesting to some members of the Fund. It will be seen that there is an ancient road (now no more in use) which certainly once formed also a division, and even now the land south of this road is *mulk* (private property), that north of it is *meri* or crown land. To build on the latter, permission must be obtained from Constantinople, whilst for building on the other, which is *mulk*, permission may be obtained from the local authorities. If, in course of time, new buildings should be erected here, the ancient road must be opened again, as I have shown in the plan with dotted lines. All these various pieces of ground are still called *Kerm* (vineyard), so it is clear that they were formerly vineyards.

10. *Interesting Cisterns and Winepresses.*—At the eastern end of the above-mentioned pieces of ground, there is also an old road going from south to north, and passing two cisterns ; the southern is an inferior one, of no special interest, but the northern one is rather large, hewn in rock, under a kind of rocky platform, in which are hewn also winepresses. Of these I send plans and sections on a larger scale. The winepresses are like so many others found in the country, cut into the surface of the rock, and remarkable only for their large size. If full, their overflow would run into the cistern. The cistern is 60 feet long and 20 feet wide, and at present about 19 feet deep from the surface, but there is a great accumulation of earth and small stones in it, so that very likely it is from 25 to 30 feet deep. It has at its east end a long recess, also cut in the rock, 3½ feet wide and about 10 feet deep (or long), containing very likely a stairway enabling people to go down into the cistern. The roof is rock, in a somewhat arched form, but the greater part flat, and in one place is a breakage in the rock, filled up with masonry arching. The cementing is very well preserved.

11. *Alterations in the City.*—It is well known that a fair or market for animals is held in Jerusalem every week, on Friday, at the open place or square, east of Gate Nebi Daud, inside the city wall. As mischief some-

times happened from frightened animals, and it was sometimes dangerous for people to pass, the weekly market is now held outside the town in the depression of the so-called *Birket es Sultan*, or the lower pool in the Western Valley on the side of the Bethlehem road.

12. In consequence of the increase of the population and of the railway traffic, some streets have become overcrowded with people, and heavily-laden camels could only with difficulty pass through, endangering the crowd, so that accidents repeatedly happened. It is now arranged that in those streets no camels can henceforth pass. At their ends iron bars forming narrow and low entrances are put, which no camel can pass but only donkeys or horses without a rider, and especially walking people. These hindrances are put at the top of Suwaikat Allun, at the Greek convent, at the Khankeh, and at the entrance of the Jewish quarter; Khan es Zait is still left open on account of the building work at the Muristan, to which camels have to bring stones, coming in by the Damascus Gate.

13. The excavations of Dr. Bliss are going on, and I take the liberty to go there once every week to see the state of things. It proves that the city wall was once situated a little more down the hill than was expected. Yet the question is not yet fully settled. It is strange that no proper wall or traces of such have hitherto been found except at the tower, but only very high rock scarps.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1886.

By James Glaisher, F.R.S.

The numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year is 27·656 inches in December. In column 2 the lowest reading in each month is shown. The minimum for the year is 27·086 inches in March. The range of readings in the year was 0·570 inch. The numbers in column 3 show the range of readings in each month; the smallest, 0·196 inch, is in July, and the largest, 0·487 inch, in March. The numbers in column 4 show the mean monthly pressure of the atmosphere; the highest, 27·504 inches, is in December, and the lowest, 27·251 inches, in July. The mean pressure for the year was 27·385 inches. At Sarona the mean pressure for the year was 29·839 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 105°, on June 15th. The first day the temperature reached 90° was on April 30th. In May there were 2 days when the temperature reached or exceeded 90°; in June, 14 days; in

(*To face p.* 266)

MONTHLY METEOROLOGICAL TABLE

Deduced from observations taken at Jerusalem, by JOSEPH GAMEL, in a garden within the city, about 2,500 feet above the level of the Mediterranean Sea, open on all sides.
Latitude, 31° 46′ 40″ N., Longitude, 35° 13′ 30″ E.

Months.	Pressure of atmosphere in month.				Temperature of the air in month.							Mean temperature of the air at 9 a.m.			Vapour at 9 a.m.			Degree of humidity.	Weight of a cubic foot of air.	Wind. Relative proportions of.								Mean amount of cloud.	Rain.	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all highest.	Mean of all lowest.	Mean daily range.	Mean.	Dry bulb.	Wet bulb.	Dew point.	Elastic force of vapour.	Weight in a cubic foot of air.	Additional weight required for saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.		Number of days on which it fell.	Amount.
1886.	in.	in.	in.	in.	°	°	°	°	°	°	°	°	°	°	grs.	grs.	grs.	°	grs.											in.
January	27·587	27·182	0·405	27·435	63·5	35·0	28·5	53·9	39·1	14·8	46·5	49·4	46·4	43·2	·281	3·2	0·9	80	499	1	4	5	1	2	0	14	4	7·0	15	6·55
February	27·582	27·103	0·479	27·356	65·5	34·0	31·5	56·5	39·4	17·1	47·9	50·8	46·3	41·6	·263	3·0	1·2	72	496	1	2	7	3	0	7	7	1	6·5	10	9·51
March	27·573	27·086	0·487	27·366	74·0	28·5	45·5	59·5	39·4	20·1	49·5	52·7	47·7	42·7	·275	3·1	1·3	69	495	1	2	1	3	2	7	8	7	7·6	9	5·09
April	27·502	27·146	0·356	27·379	90·2	30·0	60·2	69·5	45·8	23·7	57·6	63·4	53·6	45·3	·302	3·4	3·1	52	485	5	2	4	2	1	4	5	7	4·5	5	1·34
May	27·594	27·301	0·293	27·423	93·0	41·0	52·0	76·4	50·8	25·6	63·6	68·4	58·5	50·7	·371	4·1	3·6	52	480	3	4	1	1	1	7	5	9	3·1	5	0·43
June	27·434	27·199	0·245	27·323	105·0	50·0	55·0	88·6	59·7	28·9	74·1	79·9	64·5	54·0	·418	4·5	6·5	40	468	6	1	1	2	0	2	3	15	0·8	0	0·00
July	27·345	27·149	0·196	27·251	96·0	53·0	43·0	87·1	58·2	28·9	72·6	78·9	65·5	56·3	·454	4·9	5·7	46	468	1	0	0	0	0	1	12	17	1·2	0	0·00
August	27·368	27·103	0·265	27·268	101·0	52·5	48·5	92·2	58·4	33·8	75·3	82·0	68·3	59·1	·501	5·3	6·4	46	465	1	2	0	0	0	0	12	16	0·7	0	0·00
September	27·501	27·264	0·237	27·391	96·5	52·5	44·0	87·3	57·4	29·9	72·3	79·0	65·7	56·5	·458	4·5	5·7	46	470	1	6	2	1	0	2	7	11	1·6	0	0·00
October	27·513	27·310	0·203	27·422	88·0	41·5	46·5	81·0	52·5	28·5	66·8	72·7	60·2	50·9	·373	4·1	4·6	47	476	2	3	10	0	0	3	6	7	2·4	2	0·43
November	27·623	27·331	0·292	27·482	76·0	35·5	40·5	64·0	42·8	21·2	53·4	59·8	51·9	45·0	·297	3·4	2·4	57	490	1	9	7	0	0	5	6	2	5·6	9	5·03
December	27·656	27·280	0·376	27·504	63·5	32·0	31·5	56·3	37·8	18·5	42·0	52·0	46·6	41·2	·258	2·9	1·5	67	494	1	10	9	1	0	8	2	0	4·0	8	3·31
Means	27·523	27·204	0·319	27·385	84·4	40·5	43·8	72·7	48·4	24·3	60·1	66·6	56·3	48·9	·371	3·9	3·5	56	482	sum. 24	sum. 45	sum. 47	sum. 14	sum. 6	sum. 46	sum. 87	sum. 96	mean. 3·8	sum. 63	sum. 31·69
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

July, 11 days ; in August, 19 days ; and in September, 8 days. Therefore the temperature reached or exceeded 90° on 55 days during the year. At Sarona the first day the temperature reached 90° was on April 30th, it reached or exceeded 90° on only 16 days during the year ; the highest temperature in the year at Sarona, 112°, took place on June 15th.

The numbers in column 6 show the lowest temperature in each month ; the lowest in the year was 28°·5 on March 28th. In January the temperature was below 40° on 22 nights ; in February on 16 nights ; in March on 18 nights ; in April on 10 nights ; in November on 7 nights ; and in December on 24 nights. Therefore the temperature was below 40° on 97 nights during the year. The yearly range of temperature was 76°·5. At Sarona the temperature was below 40° on only 3 nights during the year : the lowest in the year, 37°·0, took place on both December 22nd and 23rd. The yearly range of temperature at Sarona was 75°.

The range of temperature in each month is shown in column 7, and these numbers vary from 28°·5 in January, to 60°·2 in April. At Sarona the range of temperature in each month varied from 26° in August to 55° in June.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9, and 10 respectively. Of the high day temperatures, the lowest, 53°·9, is in January, and the highest, 92°·2, in August. At Sarona, of the high day temperature, the lowest, 64°·7, is in January, and the highest, 87°·9, in August.

Of the low night temperature, the coldest, 37°·8, is in December, and the warmest, 59°·7, in June. At Sarona, of the low night temperature, the coldest, 48°·1, is in December, and the warmest, 69°·2, in August.

The average daily range of temperature is shown in column 10, the smallest, 14°·8, is in January, and the largest, 33°·8, in August. At Sarona, of the average daily range of temperature, the smallest, 15°·4, is in January, and the largest, 23°·5, in October.

In column 11 the mean temperature of each month is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest was December, 42°·0, and that of the highest, August, 75°·3. The mean temperature for the year was 60°·1. At Sarona, of the mean temperature, the month of the lowest is January, 57°·0, and that of the highest August, 78°·6. The mean for the year at Sarona was 66°·8.

The numbers in columns 12 and 13 are the monthly means of a dry and wet bulb-thermometer, taken daily at 9 a.m. In column 14 the monthly temperature of the dew-point, or that temperature at which dew would have been deposited, is shown ; the elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown ; in December it was as small as 2·9 grains, and in August as large as 5·3 grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree

of humidity, saturation being considered 100; the smallest number indicating the driest month is 40, in June, and the largest, 80, is in January. The weight of a cubic foot of air under its pressure, temperature, and humidity, at 9 a.m., is shown in column 19.

The most prevalent wind in January was W., and the least prevalent wind was S.W. In February the most prevalent were E., S.W., and W., and the least prevalent was S. In March the most prevalent were W., S.W., and N.W., and the least were N. and E. In April the most prevalent was N.W., and the least was S. In May the most prevalent was N.W., and the least were E., S.E., and S. In June the most prevalent was N.W., and the least prevalent was S. In July and August the most prevalent were N.W. and W., and the least were N., N.E., E., S.E., and S. In September the most prevalent was N.W., and the least was S. In October the most prevalent were E., N.W., and W., and the least were S.E. and S. In November the most prevalent were N.E. and E., and the least were S.E. and S.; and in December the most prevalent winds were N.E., E., and S.W., and the least prevalent were S. and N.W. The most prevalent wind for the year was N.W., which occurred on 96 times during the year, of which 17 were in July, 16 in August, and 15 in June; and the least prevalent wind was S., which occurred on only 6 times during the year, of which 2 were in both January and March, and 1 in both April and May. At Sarona the most prevalent wind for the year was S.W., which occurred on 69 times during the year, and the least prevalent wind was E., which occurred on only 5 times during the year.

The numbers in column 28 show the mean amount of cloud at 9 a.m.; the month with the smallest is August, and the largest, March. Of the cumulus, or fine weather cloud, there were 43 instances in the year, of which 9 were in July, 8 in August, and 7 in both May and September. Of the nimbus, or rain cloud, there were 42 instances, of these 9 were in both January and February, and 8 in March. Of the stratus there were 2 instances; of the cirrus, 2 instances; of the cirro stratus, 26 instances; of the cirro cumulus, 40 instances; of the cumulus stratus, 72 instances; and 138 instances of cloudless skies, of which 23 were in August, 22 in June, and 19 in July. At Sarona there were 119 instances of cloudless skies, of which 20 were in June, 14 in December, and 12 in both July and October.

The largest fall of rain for the month in the year was 9·51 inches in February, of which 3·35 inches fell on the 25th. The next largest fall for the month was 6·55 inches in January, of which 3·43 inches fell on the 5th. No rain fell from May 17th to October 30th, making a period of 165 consecutive days without rain. The fall of rain for the year was 31·69 inches, which fell on 63 days in the year. At Sarona the largest fall of rain for the month in the year was 5·00 inches in December. No rain fell at Sarona from May 11th to October 30th, making a period of 171 consecutive days without rain. The total fall of rain for the year at Sarona was 20·09 inches, which fell on 66 days during the year.

THE SILOAM AND LATER PALESTINIAN INSCRIPTIONS CONSIDERED IN RELATION TO SACRED TEXTUAL CRITICISM.

By E. Davis, Esq.

This nineteenth century, now near its close, has been remarkable for extraordinary activity in two widely different but immensely important lines of research. While, on the one hand, scientists have explored the *arcana* of nature with glorious success, so on the other hand, there has not been wanting a band of earnest and diligent inquirers, who, uniting profound scholarship with untiring enthusiasm, have achieved splendid results in the attempt to solve the problems and to illumine the mysterious darkness of the past.

Thus the scientific genius of this era which has given birth to railway locomotion, to electric illumination, and which (far outstripping the wildest flights of fancy of the "Bard of Avon," that would put a girdle round the earth in forty minutes) has enabled far-distant continents to hold instantaneous converse with each other, has, in the domain of archæology, paralleled these results by the discovery of a key to the hieroglyphs of Egypt and the arrow-headed writing of Mesopotamia, by the rescue of whole libraries of long-forgotten literature, and the ideal reconstruction of the great civilisations of remotest Oriental antiquity.

These results of exploration and archæological research, which throw great light on the path of every reader of ancient history, are especially interesting and valuable to the earnest student of Holy Scripture, whose faith is strengthened and whose intelligence is brightened by the study of sacred history and prophecy in the clear light of contemporary evidence.

The outcome of recent Biblical study, as set forth in the works of the great scholars of Germany and England, has been to a large extent an opinion that the historical books of the Old Testament are in great part untrustworthy. But where is the proof of this outside the pages of these writers?

The great value of the work carried out by the Palestine Exploration Fund lies in this—that it has given impetus to the study of the Bible in a more excellent way. Old sites have been re-discovered, a multitude of names and facts occurring in the Biblical writings have been verified by comparison with contemporary monuments of other nations, and our whole knowledge of the manners, customs, and characteristics of the ancient peoples of Bible lands has been immensely increased, while Jew and Syrian, Moabite and Hittite, have been made to live again in the lively and picturesque pages of the Fund's publications.

The more indeed we study the results of the recent scientific explora-

tion of Palestine the more we become convinced that the Sacred Writings have an unassailable basis of truth in their agreement in so many particulars with the most remarkable discoveries in Oriental archæology, ethnology, and geography.

If the Biblical record be as unhistorical as we are told it is, even by scholars of our own universities, it is the most wonderful of all literary productions. Forgers are seldom impeccable artists, and it is very strange that these old writings, upon which so much falsehood has been charged, should bear the test of comparison with the facts brought out by modern scientific research as well as they do. Bearing in mind the *dicta* and *dogmata* of the modern critical school, we should have expected the contrary.

But the sciences of sacred geography, ethnology, and criticism are not the only branches of knowledge which have largely benefited by the work of Palestine exploration. There is another line of archæological inquiry known as palæography, the purpose of which is to discover the origin, affinities, and powers of ancient graphic systems, and to classify the results of such discovery. The object of this science in its application to Biblical criticism is to determine the forms and relative age of the various types of Hebrew and Greek writing used by ancient copyists up to the time when the art and fancy of the caligraphist were superseded by the rigid uniformity of the printing press.

Two kinds of writing are recognised as having been used at different periods by the Jewish scribes—the more ancient form or so-called Samaritan letters, and the later, or modern square Hebrew. Our knowledge of the exact original forms of the Samaritan letters was, up to a recent date, extremely limited, from the paucity of graphic material. All that the great scholars of the seventeenth and eighteenth centuries who wrote on this subject had upon which to base their opinions on the matter was a small number of Jewish coins, which, although preserving the main features of the ancient alphabet, could not be pointed to with certainty as contemporaneous with the sacred autograph. Nor were Hebraists of our own age much better informed, even Gesenius and other later Semitic specialists had nothing more than Phœnician texts on which to ground their statements with respect to the ancient alphabet of Israel. No Jewish monumental text was available for research, as none such was known to be in existence. The opinions, therefore, of even the most profound scholars as to the form of the letters which were actually used by the sacred penmen were based rather on probability and analogy than on positive knowledge.

And this would still be the case but for a remarkable and most valuable discovery made in 1880 at Jerusalem. Most readers of the Bible are familiar with the Pool of Siloam, "the waters of Shiloah that go softly" (Isa. viii, 6), in which the blind man was enjoined by our Lord to wash, and after washing in which "he came seeing" (John ix, 7).

It was here in 1880 that the famous inscription was found which had the merit of being the earliest extant specimen of ancient Hebrew

writing—the story of its discovery has often been told.[1] Some Jewish boys in attempting to pass through the tunnel accidentally found some writing on a recessed tablet of square form, measuring about 27 inches on each side, the lower portion of which was occupied by the inscription, which was in six lines, and curiously enough, "the top of the tablet was only about a yard above the bottom of the channel, which is here 2 feet wide and 11 feet high." The inscription was reported to Herr v. Schick, and was subsequently visited and studied by Professor Sayce, Dr. Guthe (who removed the calcareous incrustation which had formed in the incised characters by a weak bath of hydrochloric acid, but without in any way injuring the surface of the hard rock on which the inscription was cut), and by Captain Conder and Lieutenant Mantell, who procured [2] a squeeze and also a cast of the inscription. The result of these researches was the publication of a tolerably correct text and translation by Professor Sayce, and a lengthy study of the "Alphabet of Israel" by Canon Taylor, in his very valuable work, "The Alphabet," vol. i.[3] By the kindness of my learned and esteemed friend Major Conder, I have been enabled to study the squeeze which was taken by himself and Lieutenant Mantell, and from his tracing of this I give the

TEXT OF THE INSCRIPTION IN ORDINARY HEBREW CHARACTERS.

(1) [זה נ]קבה וזה היה דבר הנקבה בעוד . . . . . [על]ו
(2) הגרזן איש אל רעו ובעוד שלש אמ[ה] להת . . . . . קל אש ק
(3) רא אל רעו כי היתי זרה בצר מימן . . . . . ובימה
(4) נקבה הכו החצבן] איש לקרת רעו גרזן על גרזן ויל[ו]
(5) המים מן המוצא אל הברכה במא[ת]ים[ם] . . . אלף אמה ו
(6) ת אמה היה גבה הצר על ראש החצב . . . . . .

[1] *See* P.E.F. *Quarterly Statement*, 1881; article on "Ain Silwan," in Jerusalem Vol. of "Memoirs of Survey of Western Palestine"; Major Conder's "Palestine," in Philip's "Great Explorers" Series, 2nd Edition, 1891; Canon Taylor's "The Alphabet," Vol. i, 1883.

[2] Unfortunately, one must speak in the past tense of this precious monumental text, since folly and cupidity have combined (as in the case of the Moabite Stone) to effect its destruction. [The fragments are now preserved in the Imperial Museum at Constantinople.—Ed.]

[3] Canon Taylor's work above mentioned is indispensable to every student of Jewish palæography. I have found it an invaluable aid in my study of the subject, although I am not able to accept all the learned author's conclusions.

Translation.

1. [This is the ex]cavation, and this was the manner of the excava-
   tion, while . . . . . they lifted up
2. the pick each to his neighbour, and while three cubits [of rock
   remained] the voice of one cal-
3. led to his fellow-workman, for there was excsss of rock to the right
   . . . . . and to the west
4. of the excavation they struck through the cutting, each meeting
   his fellow, pick upon pick, and flowed
5. the waters from the spring to the pool through the space of a
   thousand cubits, and . . .
6. . . . cubit was the height of the rock over the head of the excа-
   vat[ion . . . . .].

Analysis.

Line 1.—I suppose the inscription to begin with the demonstrative pronoun זה *this*, Major Conder supplies the article ה, Professor Sayce suggests the exclamation הן *behold!*

נקבה *excavation, tunnel.* Of rare occurrence in the Old Testament in this sense. נקב Ezek. xxviii, 13, means a musical pipe.

The root נקב *perforare*, and the noun נקבה *fœmina*, are common.

וזה *and this*, the pronoun with ו prefixed.

היה *was*, a verbal root of common occurrence.

דבר נקבה. This phrase appears to mean *manner or method of the excavation, i.e.*, the way in which the work was carried out. דבר occurs Deut. xv, 2, in the sense of *manner, method.* "At the end of seven years thou shalt make a release, and this is the manner of the release," וזה דבר השמטה.

According to Gesenius the primary idea of the root is, to arrange, set in order. Hence *speech* as an orderly arrangement of words, and in the later Hebrew דברים *chronicles, i.e.*, facts set forth in order of time—Psalm cx, 4, Thou art a priest for ever after the order, manner of Melchizedek, על־דברתי מלכיצדק.—LXX, *προσταγμα, ταξις.*

בעור *while.* עלו they lifted up. Between בעור and עלו we must supply a word meaning "excavators" or "workmen." The text is broken at this place. עלו from עלה to be raised high, lifted up in the hand. Common in Old Testament.

Line 2.—הגרזן *the pick.* *See* Deut. xix, 5; Isa. x, 15.—LXX, *ἀξίνη.*—איש *each, each one*, a shortened form of איש.

אל *to.* רעו *his fellow-workman.* רע with the pronoun. So English workmen speak of their "mates," their companions in labour. ובעור *and while,* שלש *three,* אמה cubit. The text being here imperfect we

must supply the words, "of rock remained to be broken through." קל אש *voice of one,* ק (pass on to line 3).

Line 3.—רא אל רעו *called to his fellow-workman,* בי *for.* הית *there being,* זדה *excess,* an unusual word, the cognate זדון occurs in the sacred text, in the sense of *pride, arrogance.* בצר *in the rock.* צר rock with the prep. ב *in.* מימן *on the right* (ימן the right hand, with מ). After this word is another break in the text. ובימה *and in the west, westward.* ימה = the ordinary ים *sea.* Used also to indicate *the west, i.e.,* the region of the Great Sea, or Mediterranean, which lay to the west of Palestine.

Line 4.—נקבה *of the excavation,* to be read with preceding word "westward," or "on the west side of the excavation." הכו *they struck through.* Hiph. of נכה third person pl. החצבן an unusual noun, חצבן with the article, *the excavation,* from חצב, to cut, to hew out. אש *each,* לקרת, *to meet,* from קרה, to meet accidentally, to light upon, as in Ruth ii, 3. רעו *his fellow,* as before. גרזן על גרזן pick upon pick, וילכו *and flowed,* third person pl. pret. kal., from ילך, synonymous with הלך, to go, walk, flow, &c., a very common Hebrew, Phœnician, and Arabic root.

Line 5.—המים *the waters.* מן *from,* המוצא the outlet, spring, the root-idea of the word is *going forth, egress,* often occurs in Old Testament, as of the upper Gihon outflow, 2 Chron. xxxii, 30. אל *to,* הברכה *the pool,* occurs frequently in Old Testament, "the upper pool," Isa. vii, 3, xxxvi, 2. Arabic *birket,* Spanish *alberca,* a pond, Portuguese *alberca,* a trench, drain. The next word Major Conder takes to mean *for two hundred,* Professor Sayce translates it *for the distance* of, מתי from a root implying *extension,* אלף *a thousand,* אמה *cubit.*

Line 6.—At the end of line 5 and beginning of line 6 is a broken word, which is read by Professor Sayce with the following word אמה *and three-fourths of a cubit,* היה *was,* נבה *the height, elevation,* common in Old Testament. הצר *the rock.* על *over,* ראש *head, beginning,* a common word. החצב *the excavation,* tunnel.

It will be seen that most of the words in the inscription are common Bible terms, although some are used in an unusual sense.

The great value of the Siloam inscription can be rightly estimated only after consideration of what was known before its discovery with respect to the graphic art and literary culture of Palestine at the period when this inscription was cut on the wall of the famous subterranean aqueduct. Up to a very recent time all primitive Semitic writing was supposed to be Phœnician, the Phœnicians in turn being supposed to

have derived their knowledge of the art from the Egyptians. This view was generally received by the small band of scholars who knew, or cared to know anything about the subject—its ablest champion being Dr. Isaac Taylor, who, in his great work on "The Alphabet," vol. i, has said about all that can be said in favour of the Egyptian parentage of Semitic letters. Recent discoveries tend to prove (and, I believe, do prove with as much certainty as we can hope to arrive at in a matter of this kind) that the Phœnician alphabet is the sister rather than the parent of the Jewish and Aramean letters. I am much interested in the recent discoveries in this branch of archæological research, because I, an obscure student working all alone in the great field of Biblico-archæological enquiry, hesitated from the first to accept this view, however ably supported by the learned historian of the art of writing. The forms of many of the Siloam letters bearing, as they do, a positive resemblance to the objects whose names they bear, would suggest the derivation of this early Semitic script from an ancient ideographic system, which, from the result of recent study of the question, would appear to be of Asian rather than Egyptian origin. The supporters of the Egyptian hypothesis have never satisfactorily demonstrated the inability of the Semitic peoples to frame a system of alphabetic writing for themselves, nor do they appear to have given adequate attention to the history and comparison of other great Asian scripts, which rival the hieroglyphics of Egypt in antiquity. I rather favour the view of Professor Meyer, held likewise by Major Conder, that the oldest Semitic writing had at least a definite relation to that graphic system, which, for want of a better name, is known to scholars as "Hittite," or "Altaic." I believe the origin of alphabetic writing will be found in that direction. Further discovery and comparative study will clear up the matter, which is of great interest and importance, not only to the Biblical critic but to every student of human civilisation.

The Siloam alphabet presents some peculiar forms which are worth careful study, being apparently more ancient than those of any other text yet discovered, although some of the letters show the early operation of the "law of least effort" in their tendency towards hieratic or cursive types.

The Beth, Gimel, Daleth, Vaw, Zayin, Yod, Caph, Lamed, and 'Ain are evidently pictorial, and easily deducible from a primitive hieroglyphic system.

The Aleph is similar to the type of that letter found on the Asmonean coins, but unlike the Moabite or later Phœnician forms.

Probably this form of Aleph was adopted in lapidary writing, in order to improve the appearance of the letter and to avoid the acute angle, which would be very troublesome in inscribing texts on stone at all liable to fracture. I notice, however, in Professor Sayce's "Assyrian Syllabary," 232, a Cuneiform sign having various phonetic values, of which the Assyrian rendering is "Alpu," *bull*, this sign being very similar to the ancient Jewish Aleph, may be connected with it.

The Beth is very archaic, and appears to be closely related to the pictorial type, which I believe to have been an outline of a circular-roofed dwelling, similar to the Eastern domed house, this rather than a tent.

The circular form of building was adopted by early races in many countries, and was, I believe, the most ancient of all.

The Siloam type of Gimel, although ancient, gives no additional support to what Canon Taylor calls "the camel etymology." Many scholars have been puzzled by this name as applied to this letter, as the type very little resembles the thing said to be represented. At most, it is the head and neck of an animal that is shown, and it may be the head and neck of any other animal as well as of a camel. It has been suggested that the name gimel is derived from the Talmudic "gimla," a yoke, which Taylor alleges, after a German authority, to be "philologically impossible." This, I think, is quite a mistake, as *yoke* is given as one of the meanings of "gimla" in that well known and generally reliable authority Buxtorf's "Lexicon Rabbinico-Talmudicum." I have thought of an alternative etymology. The word גְּמוּל, which is also spelt גְּמֵל, signifies both in Hebrew and Chaldean, *recompense*, *retribution*, and occasionally, as in Isa. xxxv, 4, *punishment*. Hence the name as applied to this letter may mean an instrument of punishment, *i.e.*, a whip, or scourge. The form of letter would appear to support this idea, although Dr. Taylor and others of that following would of course pronounce it to be philologically impossible. The hieratic type of this letter found in the Prisse papyrus is a widely different character.

Daleth, the name of the fourth letter, generally means "door," a movable cover of an aperture hanging and turning on hinges, and not the aperture itself, as Dr. Taylor explains. The word appears to mean, in its widest signification, anything that may be opened and shut. The Siloam letter suggests a curtain, covering the entrance of a tent.

Vaw means a tent peg or curtain hook, the name is fully explained by the form of the Siloam letter.

Zayin in the Siloam alphabet is very peculiar. Major Conder first pointed out to me the well defined hook at the end of each of the two parallel bars. The name is usually supposed to mean "weapons." Our epigraphic type suggests the idea of two battle-axes joined together with a ligature. The letter is very little different from a mere picture, and must represent the earliest form of the phonetic element Z. (*See* the accompanying table.)

Yod is the common Hebrew word for "hand." The Siloam letter gives the outline of a portion of the arm and hand with the thumb extended. (*See* the table.)

Nun means "fish." Great difficulty has been found in tracing the letter which bears this name back from its existing form to the earlier pictorial type. In the table I have endeavoured to show that the idea may have been that of a fish caught on a spear, or suspended from a hook to dry.

(*To be continued.*)

ANALOGUES OF THE SILOAM CHARACTERS.

Primitive Hieroglyph.	Siloam Types.	Moabite Types.	Samaritan.	Names of Letters.
				Aleph = Ox.
				Beth = House.
				Gimel = Scourge.
				Daleth = Door.
				He = Window.
				Vau = Tent-peg, Nail, or Hook.
				Zayin = Weapons.
				Kheth = Fence.
				Yod = Hand.
				Caph = Palm of the Hand.
				Lamed = Ox-Goad.
				Mem = Wavy Water.
				Nun = Fish (on Hook)

Primitive Hieroglyph.	Siloam Types.	Moabite Types.	Samaritan.	Names of Letters.
				Ayin = Eye.
				Pe = Mouth (with Beard).
				Tzade = Fish-Spear.
				Koph = Opening (Eye of Needle).
				Resh = Head.
				Shin = Tooth (Molar, with Fangs).
				Tau = Mark (for Cattle).

THE BIRTH OF ABU-ZAID.[1]

By P. J. Baldensperger, Esq.

The Birth of Abu-Zaid and the poem of Beni-Helal were told me by an illiterate fellah of the plain of Philistia. I wrote them down whilst he told them by heart. When I had written it all from his dictation, I revised and translated it, using no published work whatever. Clot Bey, in his "Egypte," states that this is a very popular romance amongst the Egyptians.

Abu-Zaid is the popular name of the black hero, but his real name is Barakat, and Salamé Shiha is his sister. Both Shiha and Barakat are

[1] A recension of this story was published in Arabic under the title "Kissat al Khadrā," &c., at Beyrout in the year 1869. A copy of this book is in the British Museum (14,570, C. 14 (1)). No English translation is known to have been published.—[Ed.]

the children of the Emir Risk and Khadra. Abu-Zaid is one of the great heroes in the exodus of the Beni-Helal from Naj'd to Tunis, passing by Palestine.

The legend is sung by the bards on their one-stringed fiddle (ربابه) *Rababy*, during whole nights after weddings or any other public rejoicing (*see Quarterly Statement*, April 1894, p. 137).

The Emir Risk had a daughter, named Shiha, شيحه, by his wife Khadra, خدره, who then remained seven years barren, to the great sorrow of Risk. One day when Khadra went to a fountain to wash, she saw a black bird pounce on other birds, killing some, and scattering the rest. She prayed to God, "Oh, my Lord, hear my petition, make me conceive and bear a son, who shall drive the knights before him as does this bird the other birds; and let him be as black as this bird." Her prayer was fulfilled, and she had a black son.

Now Ser'han, سرحان, the father of Sultan Hassan, visits Risk and says:—

Bring the new-born, let us give him gifts!	هات المولود لمنا اننقته
And may we not decrease for a day of need.	ولا نقتع العدد الى يوم هشل

When Risk brings in the child; Ghanem, the father of Thiab, says:—

Oh Risk, this child is not from our ranks,	يارزق هل ولد ماهو صفتنا
But from the rank of the bought slaves.	الا صفت العبيد الجلايب
Upon my conscience, oh Risk, this is not born.	على دمتي يارزق انه مولد
He resembles greatly our negro Murjan.	ولا يشبه الا لعبدنا مرجان

And Risk says:—

Ho, all ye present, witness his mother is divorced.	على ماتشهدوا ياحدور امه امطلقه
And none shall bring her back, no judge, nor learned Sheikh.	ولا يرودها لاقادي ولاشيخ عالم

Then, turning to Khadra, he continues:—

Oh Khadra, break down, and load, and tie fast,	ياخدره هدي وشدي وحملي
And take thy servants and thy goods.	خدي سرايزكي وكل الغنام

May it be defended to me, to enter thy tent — ويحرم عليـي بيتكي ان عيد اخشه

And should the wealth be with pearls thick as the thumb. — ولا في المال عقد الخناصر

She takes her son and the slave Koied to Mecca to her relatives, but on the way she changes her mind, and goes to Za'hlan, زحلان, the greatest enemy of Beni-Helal.

I'll go and bring up this child by him. — تمني اربي هل ولد احدا

If I go to my parents and say I am offended, they say I left angry. — وان رحت على اهلي وان قلت حردانه بتقول حردتي

And if I say I was beaten, I tell a lie. — وان قلت مقتوله بزل معه

She remains 15 years with Za'hlan, and her son is brought up in the art of war. The Beni-Helal, after one of their wars, ask the tenth of the goods, and Abu-l-Jud, ابوالجود, sends a letter, in which he says :—

Oh thou that goest abroad on horseback, — آلايا غادي مني على دهر غامر

Kiss the ground, be it far or near, — وقبل الاراضي قربها وبعيد

And if thou comest to Za'hlan read well my missive — ومن جيت على الزحلان بلغ ارسالتي

Prepare for us a tenth of all the girls, — وحدر لنا عشر البنات جميعها

And a tenth of the slave-girls, and the black slaves. — وعشر الجواري والعبيد السود

Prepare for us a tenth of all the camels, — وحدر لنا عشر الجمال جميعها

And of every ten a red one, one picked out. — وكل عشره احمر مفرود

Prepare for us the tenth of all goods, — وحدر لنا عشر المال جميعها

From every ten pieces one piece of gold. — وكل عشره من الذهب منقود

But Barakat (the black son) takes it and reads it, — وبركات بمسكهُ وبقرا

And tears it and throws it away, — وكدده ورما

And curses the father of the Sheikh who sent it. — ونعل ابو الشيخ الى كزا

Barakat now writes another letter without letting Za'hlan know :—

Oh thou who goest abroad on horseback,	آيا غادي مني على دهر غامر
Kiss the ground, be it far or near,	وقبل الاراضي قربها وبعيد
And if thou comest to Abu-l-Jud, read well my missive,	ومن جيت على ابو الجود بلغ ارسالتي
And tell him, your time is gone, your nights are dark !	وقلهُ زمانك راح واسود ليلكَ
But our nights are our feasts.	واما ليلينا علينا عيد

Abu-l-Jud takes it and reads it, then tears it and throws it away, curses the father of the Sheikh who sent it, and now sends 40 knights to kill Za'hlan. Barakat meets them, kills 39, and cuts off their heads, Abu-l-Jud only remaiuing, who says :—

Oh negro, oh shoe, thou single slipper,	يا عبد يا زربود يا فردة وطا
Thou killest our heroes, swift, never idle,	قتلت فرسانا سريعين بلا بطا

But Barakat says :—

By your life, oh liberal one, and perfect in power,	وحياتكم ياجواد والقدر الوافي
I'm the son of Za'hlan the king, it is no secret !	ابن الملك زحلان ماني مختافي

And then pounces on Abu-l-Jud, and kills him. The Beni-Helal sent a negro for the tenth, but Barakat cuts off his hand and his ear and sends him back, saying : if you like, come out to war ; and the Beni-Helal come to war ; and Risk comes forth and meets Barakat, and says :—

Oh ho, thou negro, go home to your mother,	آلا يا عبد روح راوح لامك
And play with a crowd of small ones,	والعبلك مع صربت صغاره
I fear, to-morrow, they'll find fault with me,	وانا خايف من معياري باكر
And say, Risk goes to fight the little ones.	يقولوا رزق تايح للصغاره

But Barakat says :—

Oh Risk, fill thy eye with me,	آلا يارزق واملى العين مني
I am Barakat, thy adversary, and more !	انا بركّات خصمك وزياده
I drove away Abu-l-Jud before thee,	انا ابو الجود من قبلك تحيته
And spilt his blood in pebbles and sand.	ورعيته دمه على الحصى والرمله

Barakat and Risk now fight. Every time Barakat lifts his hand to strike his father, his hand is kept back ; when suddenly Shiha, who is with Risk as 'Amarie (misleading woman), knows her brother, and says : Cursed be the Sheikh who brought you up ; this is your father. Risk says : What is the trouble ; do you want to become a bad woman, عشاقه, as your mother? But, she says, this is my brother ; every time he could strike you, he withdrew ; and if he is not my brother, you can cut off my head. But listen, she says, take this sign ; bring three apples, and we will throw them to him ; if he catches them on the point of his spear, it is my brother from father and mother ; and if not, cut off my head. I know my brother is at Za'hlan's. They take three apples. They throw : the first he catches with his spear ; the second he catches in his stirrup, and the third in his hand. Whereupon Shi'ha utters a cry of joy, زغريت. Barakat listens, till she tells him that she is his sister, and that he is fighting his father. Barakat throws himself down, rubs his nose with dog's grass, انجيل, till it bleeds, and then runs to his mother and falls down ; whilst Khadra goes to assemble the maidens to wail over him, saying :—

Say after me girls, say about Barakat	قولن يا بذات على بركّات
Barakat died, the progeny of the wealthy,	بركّات مات خلفت غانمين
Thy kindred rejected thee, and threw thee upon me.	واهلك جوفوك عليى رموك
And Za'hlan brought thee up, son of honour,	وزحلان ربّاك بابن الكرم
Your father is Risk, your uncle Ser'han !	وابوك رزق وعمك سرحان

Barakat now rises slowly, astonished, and says : Is it true mother? Is Risk my father? She answers in the affirmative. Whereupon he asks why he is here. She now tells him the whole story, and asks him to bind his father and bring him alive. He goes out to fight again and captures him. When Risk sees Khadra, whom he always loved, he

comes to her barefoot and bareheaded. And when the news is spread Za'hlan falls down dead, whilst Risk takes Khadra home again with Barakat and all they possess. So Barakat having increased the Arabs is henceforth called Abu-Zaid, "father of increase," for having increased the tribe of Beni-Helal.[1]

ANCIENT JERUSALEM.—ZION, AND ACRA, SOUTH OF THE TEMPLE.

By the Rev. W. F. Birch.

Auspiciously it has been my lot to try to restore peace to Jerusalem by doing no small business in fighting against my friends. Yet with Sertorius I desire to live in quiet in the Fortunate Islands free from never-ending wars.

Mr. St. Clair's objection (p. 150) that I *assume* that "Zion is the same as the stronghold of Zion" and "Zion to be coincident with Akra," shows very plainly why there are such diverse opinions about ancient Jerusalem. Writers have hastily had recourse to imagination instead of patiently examining evidence. I dealt with the question of the identity of Zion and the stronghold of Zion years ago in *Quarterly Statements*, 1878, 182; 1880, 168; and 1881, 94. This identity lies at the root of a correct restoration of the Holy City. Josephus blundered over it, and so proves a blind guide to blinded followers. With difficulty I myself broke away from this *Cicerone*, and have by me to this day notes collected in my days of darkness to show that the City of David difficulty was solved by the view of Josephus that the stronghold of Zion was only a part of Zion and not identical with it. I have told (1882, 56) how, groping in the dark, I was accidentally brought into the light.

As others besides Mr. St. Clair are still misled by Josephus, let me give once more the simple Biblical evidence that proves the identity of Zion and the stronghold of Zion.

(1.) The Bible, R.V., twice says "the City of David, which is Zion" (1 Kings viii, 1; 2 Chron. v, 2).

(2.) It also twice says, "the stronghold of Zion; the same is the City of David" (2 Sam. v, 7; 1 Chron. xi, 5).

Here one would naturally take "the same" to refer to "Zion," and so (2) would corroborate (1).

Happily there are two other passages in the historical books that supply what is needed.

(3.) The Bible says (2 Sam. v, 9), "David dwelt in the stronghold, and called it the City of David," and again (1 Chron. xi, 7), "David dwelt in the stronghold; therefore they called it the City of David."

[1] The Arabic of the above paper has been kindly corrected by A. G. Ellis, Esq., of the British Museum.

Thus twice in each case we have Zion, the stronghold of Zion, and the stronghold, distinctly stated to be or to be called the City of David; and as things that are equal to the same are equal to one another, it follows mathematically (and is not *assumed*) that Zion is equal to, or the same as, the stronghold or (fully) the stronghold of Zion. The convertibleness of the three terms in the historical books of the Bible is, as I have already stated (1881, 94), the A B C of Jerusalem topography. When, as on this point, Josephus is at variance with the Bible, the *only satisfactory plan* is to discard him altogether, or throw him overboard (to use Mr. St. Clair's words), and not to make a compromise between truth and error, whereby have arisen almost all the difficulties about Jerusalem.

On passing from the Bible to 1 Maccabees, the second point, that Zion (already proved to be the City of David) was coincident with Akra, is clear beyond doubt, because 1 Macc. i, 33, states, "They builded the City of David . . . . and it became an *Acra* for them." The identity seems to me complete. Ignoring this passage does not diminish its force. I dealt with this point in 1893, 326.

The Macedonian Akra in the "Antiq." of Josephus is obviously identical with that of 1 Macc., and is, I maintain, coincident with Zion. The Akra of his "Wars," however, is first the hill on which the lower city stood (V, iv, 1); next it is the lower city itself (V, vi, 1), while in "Ant." XII, v, 4, Akra is placed in the lower city. I do not maintain that a fixed quantity, the City of David (or Zion), was coincident with an Acra of two or three dimensions; but still this Akra of different sizes was, like Zion, wholly south of the Temple. Mr. St. Clair admits "there are passages in Josephus which require Akra to be on Ophel"; let me add that there are none that require an Akra (connected with the lower city) to be situated anywhere else. I have walked about Zion and gone round about her too long and too often during the last sixteen years, and marked her bulwarks too carefully to believe that the City of David on Ophel has anything to fear from the keenest criticism; and even if I turned traitor like Araunah, my Plymouth brother H.B.S.W. has the will and power to break all weapons forged against her. Still, if any hero remains eager to outdo Joab, let him assail our Zion. It might be well for him beforehand not to pry too closely into the evidence, or possibly she may attract another knight-errant and dismiss me *donatum rude*.

If any should object that our City of David on Ophel was only a tiny citadel on a low hill, and therefore could not have been an impregnable fortress, I cheerfully admit the description; but I must reply that in old times citadels were called cities; that Nora, the chosen stronghold of Eumenes, the great strategist, was less than $2\frac{3}{4}$ acres in extent, the very area assigned to my Zion by Major Conder (1886, 152); and that the citadel at Rabbath Ammon, "the rock of the plain" (Jer. xxi, 13) in spite of its naturally strong position, was thrice reduced by thirst. On the other hand, Gihon gave to Zion strength as well as sweetness. The

founder of Jebus was, beyond all question, a keen Tartan in preferring even a little water to high rocks.

Jerusalem has been besieged at least twenty-seven times, and only in one instance is any mention made of even a temporary scarcity of water. Vegetius well observed, "Difficile sitis vicit, qui quamvis exiguâ aquâ ad potum tamen tantum in obsidione sunt usi."

THE ANCIENT HÆMATITE WEIGHT FROM SAMARIA.

In the *Quarterly Statement* for last July the correspondence which appeared in the *Academy* on Dr. Chaplin's weight is printed without the replies of Mr. Tyler and myself to Professor Robertson Smith. Had they been given it would have been seen (1) that I have never said that *netseg* was "derived" from *yâtsag*; (2) that the explanation of *netseg* is due to Dr. Neubauer and not to myself; and (3) that Dr. Neubauer's reference of it to *yâtsag* is not "a grammatical blunder."

As, however, I have been compelled to write again on the subject, I take the opportunity of commenting on Professor Robertson Smith's letter, which my absence in Nubia prevented me from doing last winter. Firstly, as to the word on the "bead" found at Jerusalem. The Professor wished to make it נצף instead of נצג, though he confessed that with this reading he could not explain the word. My experience of Phœnician *graffiti* leads me still to maintain that the last letter is "certainly" not ף but ג, and that the word accordingly must be *netseg*.

Secondly, as to the weight itself. I gather from the Professor's communication that although he began his examination of the inscription with a prejudice against my reading שׁל, he was eventually forced to come round to it; but, in order to get rid of the obnoxious *shel* "of" he took refuge in the desperate conjecture that שׁל stood for שׁלם! The idea that the inscriptions on the two sides of the weight are of different age and authorship, seems to me, I confess, to be preposterous. I have handled a good many Oriental seals and cylinders, and have never seen a clearer case of identity as regards both the form and the weathering of the letters. The only difference between the inscriptions is that one of them has been worn more than the other, probably owing to the weight having been usually laid on the side on which it occurs. And as Professor Robertson Smith himself acknowledged, unless my reading is adopted the inscription makes no sense. But ancient writers were not in the habit of engraving nonsense, whether on weights or on anything else.

A. H. Sayce.

23, Chepstow Villas,
August 3rd, 1894.

[The letters referred to by Professor Sayce as having been omitted in the correspondence reprinted by us are the following.—Ed.]

(*From the Academy.*)

THE METHODS OF THE HIGHER CRITICISM.

London,
November 22*nd*, 1893.

I do not presume to enter into the discussion concerning the characters inscribed on Dr. Chaplin's Samaritan weight, or to estimate their value with regard to the date of the Canticles. I may say, however, that to me the title chosen by Professor Sayce, and which I have repeated above, has appeared not quite appropriate.

Now, however, I am concerned with some statements towards the end of Professor Robertson Smith's communication in last week's *Academy*. Professor Sayce (who is in Egypt) is accused of having committed a serious "grammatical blunder" in "deriving a segholate noun with initial *Nun*, namely *netseg*, from the root *yâtsag*," for "every Hebraist knows that if the word is *netseg*, it cannot possibly have come from *yâtsag*, or from any known Hebrew root." Now, "every Hebraist knows," though, it would almost seem, Professor Robertson Smith does not, that verbs with initial *Nun* are so closely related to verbs with initial *Yod* (the *Nun* being softened down into *Yod*), as to make it sometimes of little importance which form is chosen as the root. Indeed, with reference to these two forms, *yâtsag* and *natsag*, what Gesenius had previously referred to the latter he subsequently derived from the former. And as to segholate nouns with initial *Nun*, it may be seen from the Lexicon that these are sufficiently numerous. With the possible meaning of *netseg* I have nothing now to do.

THOMAS TYLER.

(*From the Academy.*)

THE INSCRIBED WEIGHT FROM SAMARIA.

Rodah, Egypt,
December 6th, 1893.

My departure from Cairo has prevented me from seeing until now the discussion which has arisen in the *Academy* over the letter I wrote about Dr. Chaplin's inscribed weight from Samaria. It has followed the course I expected, and the reading public will now be able to appraise at their real value the *ex cathedra* assertions of those who claim a monopoly of "the critical method." Dr. Neubauer and myself, after a careful examination of the original, found that the inscription contained certain words; and the "critics" peremptorily denied our reading without taking the trouble to consult the original.

Professor Robertson Smith is mistaken in saying that the explanation of *netseg* as "a standard weight" is mine, or that I "derive" it from the root *yâtsag*. The explanation is due to Dr. Neubauer; and from the first

moment he mentioned it to me, he has always "derived" it from a root *nâtsaq* with which *yâtsaq* would be connected.

A. H. Sayce.

Note by Thomas Chaplin, M.D.

The elaborate report of the late Professor W. Robertson Smith on this weight has a melancholy interest from its having been one of the last pieces of work to which that distinguished scholar set his hand.

Although apparently drawn up with much care it appears to me that there are in it some important mistakes, and respecting these I would beg to offer the following remarks.

1. Whilst allowing that the object itself and the much-worn inscription on it are ancient, the Professor found it difficult to believe that the less-worn inscription "can be anything but a modern forgery." If this is so, the weight must first have been found, then have passed into the hands of some clever scoundrel who cut, or got someone else to cut, a new inscription on it, and then have been handed to an ignorant peasant boy who sold it to a passing traveller for a silver mejidie, or 3*s.* 4*d.* Is this at all probable? Where was the profit to come from? What could have been the inducement? The weight would have sold as well without the second line of inscription as with it.

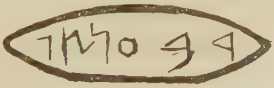
2. If Professor Smith was right in supposing that "the inscriptions on the two sides of the weight are not of the same date" (which I am not prepared to admit), it nevertheless appears to me that the weight was in use long after the second inscription was made, for the edges of the letters are certainly worn and rounded by use. This is particularly observable in the third letter from the right—the *'ain*.

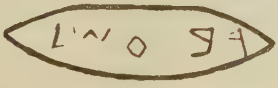
3. The suggestion that the less-worn inscription "exhibits a different and inferior technique" has occasioned me considerable surprise. I can discover no indication of this. If the "uncertain hand" which cut the (so-called) second inscription "could not keep a single direction truly" neither could the hand which executed the first. On this latter the first stroke of the second letter from the right is unnecessarily prolonged upwards as a fine shallow groove with a slight curve—obviously a slip of the tool—and the vertical stroke of the last letter on this side is not straight and could not, in my judgment, have been "effected by a clean and uniform saw-cut." It looks as if a cut sloping very slightly downwards towards the left had first been made and, being not quite right, had been remedied by a vertical cut which left ever so little a projection of the first cut on its right side.[1] On the less-worn inscription slips of the tool may be observed (1) below the horizontal stroke of the second letter (from the right), and (2) on the right side of the lower part of the upright (last) stroke of the fifth letter. None of these slip strokes are straight.

[1] It is this that gives the slight curve to this stroke which is very accurately shown in Mr. Burkitt's drawing.

4. This brings me to another point. Professor Smith speaks of the strokes of the letters as "saw-cuts." To me it appears that they were made with the point of a graving tool. Had they been made with a saw they would have been straight and of the same depth from one end of the stroke to the other, whereas on both lines of the inscription not only are some of the strokes not straight but all of the less-worn ones are broader and deeper in the middle than at the ends, where they terminate in points. By use these shallow and tapering ends have in several letters become nearly or quite obliterated, as in the *'ain* of the less-worn side, and in all the letters, except the last, of that which is more worn, and this obliteration sometimes separates the ends of strokes which ought to touch one another, as in the first letter of the much-worn side, and that which Professor Sayce regards as a *shin*. In nearly all the letters on both sides the bottoms of the grooves are more or less smoothed, almost polished, as if they had been finished by rubbing with a blunt tool. I do not remember to have seen this peculiarity in any modern forgery.

5. Below is a reproduction of a drawing of the inscription kindly sent to me by Professor Robertson Smith. The drawing was done, I believe, by Mr. F. C. Burkitt, of Cambridge. It will enable scholars to form their own opinion as to whether the prolongation of the respective lines of the disputed letter until they meet would form a figure representing an old Hebrew *shin* as suggested by Professor Sayce. Without presuming to enter into a controversy which must be settled by the experts, I venture to think that there is little room for doubt that Professor Sayce is right. As shown on the drawing, the lower ends of the strokes of this *shin* are not much further apart than the ends of the lateral strokes of the *raish* on that side, and the prolongations of the strokes required to make a perfect *shin* appear to me no more "imaginary" than the prolongations required to complete the *raish*, which is a letter no one calls in question. It is strange to find Professor Robertson Smith remarking that "the point of the spindle would naturally be less worn than the middle," for the most worn of all the letters, except the disputed *shin*, is the *raish* at the extreme end of the spindle.





The interest attaching to this weight with its inscription is so great that I feel it ought not to remain in the keeping of a private person, and I have, therefore, presented it to the Ashmolean Museum at Oxford, where doubtless it may be seen by those desiring to study it.

JEWISH PILGRIMS TO PALESTINE.

By Marcus N. Adler, M.A.

In response to the desire expressed by the Committee of the Palestine Exploration Fund, I have much pleasure in furnishing a short account of the works of the early Jewish travellers in the East, and I propose also to give extracts from some of their writings which have reference to Palestine.

Even prior to the destruction of the Second Temple, Jews were settled in most of the known countries of antiquity, and kept up communication with the land of their fathers. Passages from the Talmud prove that the sage Rabbi Akiba, who led the insurrection of the Jews against Hadrian, had visited many countries, notably Italy, Gaul, Africa, Asia Minor, Persia, and Arabia. The Babylonian and Jerusalem Talmuds, the Midrashim and other Jewish writings up to the ninth century, contain innumerable references to the geography of Palestine. I would refer those who wish full information on this branch of the subject to Dr. A. Neubauer's valuable work "La Géographie du Talmud" (*see also* "Jewish Quarterly Review," vol. iv, p. 690).

In the year 797, Charlemagne sent an embassy to the powerful Caliph Haroun-al-Raschid, and it was Isaac the Jew who brought back a gracious reply, coupled with rich presents, from the Caliph. As a result of this mission learned Rabbis were despatched from Babylon, and they established schools of learning in Western Europe.

At the end of the ninth century, one Eldad the Danite, probably a native of Palestine or Babylon, visited the various Jewish settlements in Arabia, North Africa, and Spain, and represented that he belonged to the Tribe of Dan; he gave circumstantial accounts of the lost ten tribes, and also details as to the extensive settlements in Æthiopia and South Arabia of his own tribe, and of the tribes of Naphtali, Gad, and Asher. He had likewise much to say about the descendants of Moses and the River Sambatyon. His writings have come down to the present day, but are considered by competent authorities to be devoid of historical truth. For a full account respecting Eldad I would refer the reader to a series of articles contributed by the erudite Dr. A. Neubauer to vol. i of the "Jewish Quarterly Review," entitled 'Where are the Ten Tribes?' (*vide* pp. 14, 95, 185, and 408).

In the middle of the tenth century, Chisdai, the Jewish Minister to the Moorish Court at Cordova, was able to communicate by means of Jewish travellers with the King of the Khozars, a people who dwelt between the Euxine and the Caspian Sea, and who held the southern part of Russia, including the Crimea, under subjection. The whole nation had embraced the Jewish religion, and the epistle from the

Minister to the Khozar King, and the reply of the latter, form interesting contributions to the scanty literature of that time.[1]

The great Jewish poets of the eleventh century were penetrated by a yearning to see the land of their fathers, and their writings are replete with pathetic references to the cradle of their religion. Foremost among these Jewish poets is Jehuda Halevi, who in 1141 left his family and his all behind him and started in the sixtieth year of his life to satisfy his longing. His stormy voyage from Spain to the Levant is described in thrilling lyrical language. Eventually Jehuda landed at Alexandria, where his admirers would fain have detained him, for it was a hazardous undertaking at that time to visit Palestine. Jerusalem was in the hands of the Crusaders, who had massacred the Jewish community when the city was taken in 1099, and but a scant few had since returned. We cannot say with certainty that Jehuda Halevi visited the Holy City, nor do we know the year of his death. But we do know that his last days were spent in the north of Palestine. There is a legend that he was trodden to death by a Mohammedan horseman as he was uttering his well-known Ode to Zion. I shall have occasion to refer to his burial-place further on.

The first mediæval Jewish writer of whose travels we possess a detailed record is Benjamin ben Jonah, of Tudela. He proceeded in the year 1160 from Spain, through France, Italy, and Greece, to Constantinople. Thence he visited Syria, and Palestine, as well as Persia, and returned to Spain in 1173 by way of Egypt and Sicily.

A. Asher, the well-known publisher, issued the Hebrew text of Benjamin's account of his travels, with an English translation, in the year 1840, and supplied also voluminous notes to which Dr. Zunz and other Jewish savants contributed. Dr. Zunz maintains Benjamin's accuracy as regards all which he professed to have seen. Benjamin subjoins, however, hearsay information as to Khorassan, India, China, and other distant places, but in most of these cases he adds the words "I have heard" and not "I have seen," and such statements must be accepted with reserve.

The travels of Benjamin have been translated into various languages. All the editions hitherto published seem to be based upon the Editio Princeps which appeared in the year 1543 at Constantinople, but which is far from correct. In the year 1865 the British Museum acquired a manuscript which, although somewhat defective in parts, in consequence of damp, gives improved readings in many cases.

The itinerary of Benjamin deserves careful perusal, as it shows that the writer, considering the age in which he lived, was a man of exceptional enlightenment. Many a passage throws light upon the commercial relations subsisting between the principal nations of his time, and the information he gives about Palestine is specially interesting. I propose to give copious extracts from the manuscript in the British Museum, omitting minor details.

[1] *See* "Miscellany of Hebrew Literature," vol. i, p. 92.

The preface runs as follows :—"This is a book of travels which was compiled by Rabbi Benjamin, the son of Jonah, of the country of Navarre.

"The said Rabbi Benjamin set forth from Tudela, his native city, and passed through many countries, as is related in his book. In every place where he entered he made a record of all that he saw, or was told of by trustworthy persons—matters not previously heard of in Spain. He gave an account of some of the sages and illustrious men residing in each place. He brought this book with him on his return to the country of Castile, in the year 4933 (A.D. 1173). The said Rabbi Benjamin was a wise and understanding man, learned in the written and the oral law, and wherever we have tested his statements we have found them consistent and true to fact."

The book commences as follows :—"I journeyed from my native town to the city of Saragossa, and thence by the way of the River Ebro to Tortosa. From there I went a journey of two days to the ancient city of Tarragona, which was built by the giant sons of Greece. And there is not found the like thereof among any of the buildings of the country of Spain. It is situate by the sea, and is distant two days' journey from the city of Barcelona. . . . . To this city there come for the purpose of traffic merchants from every part, from the land of Greece, from Pisa and Genoa, from Sicily, and from Alexandria of Egypt, also from the land of Israel, and from Africa and all its coasts. From Barcelona it is a journey of a day-and-a-half to Gerona, which contains a small congregation of Jews. Thence it is a journey of three days to Narbonne. This city is pre-eminent for learning, and from it the law goes forth to all lands. In it there dwell great sages and illustrious men, at whose head is Rabbi Kalonymos, the son of the great prince, Rabbi Todros, who is of the seed of the house of David, as is proved by his genealogy. He holds from the lords of the city large estates, of which nobody has the power to dispossess him. . . . . Marseilles is a great city of traffickers on the sea-coast, and from there men proceed in ships to the city of Genoa, which is situate on the coast, being four days' journey by sea. . . . . Genoa is surrounded by walls, and no king governs it, but it is ruled by judges whom the people set over themselves, according to their choice. Each house has its tower, and in times of dissension the people fight with each other from the tops of these towers. They are masters of the sea, and build ships that are styled 'galleys,' which go forth to make raids as far as Greece and Sicily, and they bring back to Genoa the spoil they have taken. They are at war with the men of Pisa, and between the two cities is a distance of two days' journey. Pisa is a very large city containing about 10,000 houses with towers, used for purposes of fighting in time of civil war. All its people are men of valour, and no king or prince rules over them, but they are governed by judges whom they appoint over themselves. . . . . Rome is a great city, the capital of Christendom. The 200 Jews who live there are honoured and pay tribute to no one. Some of them are in the service of the Pope Alexander, who is at the head of

the Christian Church. Rabbi Jechiel is an officer of the Pope ; he is a handsome, discreet, and wise young man, and acts as steward of the Pope's household. The River Tiber divides Rome into two parts. On one side thereof is situate the great cathedral of St. Peter, and also the palace of Julius Cæsar the Great. The city contains numerous structures which are altogether different from any other buildings in the world. . . . . At San Giovanni Laterano, one can see two brass columns from the Holy Temple, of the work of King Solomon, and on each is to be found engraved the name of Solomon, the son of David. The Jews of Rome told me that every year on the ninth day of Ab, the anniversary of the destruction of the Temple, sweat oozes from the pillars as water spilt on the ground. Moreover, there is a cave there in which Titus, the son of Vespasian, deposited the vessels of the Temple, which he brought from Jerusalem. . . . . Sorrento was built by Zir, the son of Hadad, who fled thither through fear of King David. The sea has encroached on it, and divided it, as it were, into two parts, and to the present day one can see the submerged buildings and towers of the city. A fountain wells forth from underground, and an oil called petroleum is collected from the surface of the water, and is used for medicinal purposes. There are also baths of hot water which bubbles forth from the earth. Twenty of these baths are by the sea, and anyone who is afflicted with disease bathes therein, and finds healing and relief. . . . . At Trani, by the sea-shore, the Christians assemble to embark for Jerusalem, for the harbour there is a very safe one. . . . . Thebes is a flourishing town where about 2,000 Jews live. They are excellent workmen, and skilled in making garments of silk and purple. . . . . The people of Wallachia are fleet as the hart ; they descend the mountains to pillage and plunder the land of Greece. No man can stand against them, and no king can subdue them. Some say that they are of Jewish origin, and they call the Jews their brethren. Moreover, though they may despoil the Jews, yet they do not slay them as they slay the Greeks. They are subject to no law.

"Constantinople is the metropolis of the Greek Empire. This is the residence of the Emperor Manuel. Twelve princes rule the empire under him, and each has a palace in Constantinople. . . . . The city of Constantinople is 18 miles in circumference. It is situated by two inlets of the sea, one issuing from the Russian Sea and the other from the Mediterranean, and it is a city of great bustle and traffic. Merchants come from Babylon and from the land of Shinar, the land of the Medes and Persians, the kingdom of Egypt, the land of Canaan, the kingdom of Russia, Hungary, Patzinakia, and Slavonia, Lombardy, and Spain. It is a city of great traffic, and is full of merchandise brought thither from all countries by sea and by land. There is not the like of it in any country, except the great city of the Arabs, Bagdad. The church of St. Sophia is under the authority of the patriarch of the Greeks, since the Greeks do not acknowledge the Pope of Rome. It contains as many altars as there are days in the year, and the wealth of the church exceeds that of any in the

world. Close to the palace is a structure called the Hippodrome, and great festivities are held there on the anniversary of the birth of Jesus the Nazarene. Various feats of jugglery are performed in the presence of Cæsar and his queen. Lions, bears, and other animals are brought into the place and engage in combat with one another. Such sport is not seen in any other country. . . . . Great are the resources of the land; the annual revenue derived from letting the markets and bazaars alone amounts to 20,000 gold pieces. The men of the country are very rich, and go about dressed in garments of silk embroidered with gold, and the wise men are well versed in the books of the Greeks, and they sit each under his vine and under his fig-tree. The people are, however, effeminate, and lack the strength to ward off an enemy; accordingly they hire men from other lands (whom they call barbarians) to fight their battles with the Sultan, the ruler of the Turks. . . . . The Greek Empire reaches as far as Malmistras, which is Tarshish, situated by the sea. Thence it is two days' journey to Antioch the Great, situated on the banks of the River Pur (Orontes), which flows from the Lebanon and the land of Chamath. The city lies by a lofty mountain, which is compassed by a wall. At the top of the mount there is a well, from which a man, appointed for that purpose, directs the water, by means of 20 subterranean passages, to the houses of the great men of the city. The other part of the city is surrounded by the river. It is a strongly fortified city under the sway of Prince Boemond Poitevin, surnamed le Baube, and ten Jews dwell there engaged in glass-making. Thence it is a two-days' journey to Lega, which is Latakia . . . . Two days' journey from this place brings one to Gæbal, which is Baal-gad, at the foot of the Lebanon. In this district there dwells a people known as the Assassins. They do not believe in the religion of the Mohammedans, but follow one of themselves, whom they regard as their prophet, and all that he tells them to do they carry out, whether for life or for death; they call him the Sheik-al-Hasissim, and he is known as their Elder. At his word these mountaineers go out and come in. Their principal seat is Kadmus, which is Kedemoth, in the land of Sihon. They are faithful to each other, but a source of terror to their neighbours, killing even kings if told to do so. The extent of their land is eight days' journey, and they are at war with the Christians, who are called the Franks, and with the ruler of Tripoli, which is Tarablous-el-Sham. At Tripoli in years gone by there was an earthquake which caused the death of over 20,000 people. From Tripoli it is one day's journey to the other Gebal (Byblus), which is on the border of the Children of Ammon and is now under the sway of the Genoese, the name of the governor being Guillelmus Embriacus. Here are found the remains of a temple containing an idol, formerly worshipped by the Ammonites, made of stone overlaid with gold, with a female figure at each side thereof and an altar in front. From Gebal it is two days' journey to Beyrout, the Beeroth of Scripture. A day's journey thence takes one to Saida, the Sidon of old. Ten miles therefrom is a people who are at war with the

men of Sidon. They are called Druses, and are pagans and of a lawless character. They inhabit the mountains and the clefts of the rocks and are steeped in vice—brothers marrying sisters and fathers their daughters. They also believe that at the time when the soul leaves the body it passes, in the case of a good man, into the body of a new-born child, and in the case of a bad man into the body of an ass or a dog. Jews dwell not in their midst, but Jew handicraftsmen and dyers come amongst them for the sake of trade, as they are fond of the Jews. The Druses are swift of foot and no one can prevail against them.

"From Sidon it is half a day's journey to Sarepta. Thence—one day's journey—to New Tyre, which is a fine city, its harbour being in the midst of the city; at night, those that levy dues throw iron chains from tower to tower, so that neither ships nor men can issue forth. . . . . There dwell there about 500 Jews, who have ships of their own. They are the manufacturers of the Tyrian glass-ware, which is prized in all countries. In the vicinity is found the beautiful purple used for dyeing purposes, and people come from afar to obtain it. From the walls of New Tyre, at a distance of a stone's throw, one can see Old Tyre, which the sea has covered up, and if one goes forth in a ship, the old towers, markets, streets, and palaces in the bed of the sea are discernible. New Tyre is a busy commercial centre to which merchants flock from all places. One day's journey brings one to Acre, formerly Acco, which is on the borders of Asher. It is the commencement of the land of Israel proper. It is situated by the Great Sea and possesses a large harbour, which is the landing place for all the Christians who travel to Jerusalem by ship. Close to it runs the River Kedumim.[1] . . . . Three parasangs thence take one to Khaifa, which is Hachepher, by the borders of the sea, and on the other side is Mount Carmel, at the foot of which there are many Jewish graves. On the mountain is the cave of Elijah, where the Christians have erected a structure called St. Elias. On the top of the mountain can be recognised the overthrown altar which Elijah repaired in the days of Ahab. The site of the altar is circular, about four cubits in extent, and at the foot of the mountain the River Kishon flows. Four parasangs thence bring one to Capernaum (which is the village of Nahum), identical with Maon, the home of Nabal the Carmelite.[2] Six parasangs from there is Cesarea, the Gath of the Philistines, where 200 Jews and 200 Cuthæans (Samaritans) dwell. It is a fair city situated by the sea, deriving its name from Cæsar. Thence it is half a day's journey to Kakon, the K'eilah of Scripture. Thence half a day's journey to St. George, which is Lud. Thence it is one day's journey to Sebaste, the

[1] The name Nachal Kedumim occurs in Deborah's song (Judges v, 21). The version renders it "that ancient river."

[2] A. Asher has already remarked that Benjamin must have confounded the two Carmels and wrongly placed Maon in the north of Palestine. Both Maon and Carmel, where Nabal had his possessions, were in the territory of Judah (*cf.* Joshua xv, 55).

Samaria of old, where the ruins of the palace of Ahab, the son of Omri, can be seen. It was formerly a well fortified city by the mountain side, containing springs of water; the land is a land of brooks of water, gardens, vineyards, and olive groves, but no Jew dwells there. Thence it is two parasangs to Nablous, which is Shechem in Mount Ephraim, where no Jews reside. It is situated in the valley between Mount Gerizim and Mount Ebal, and contains about 1,000 Cuthæans, who observe the *written* law of Moses alone, and are called Samaritans. They have priests whom they style Aaronites, and the latter intermarry not with the Cuthæans, but wed amongst each other. These priests offer sacrifices and burnt offerings in their place of assembly on Mount Gerizim, according to what is written in their law—'And thou shalt set the blessing upon Mount Gerizim.' They say that this is the proper site of the Sanctuary, and there on Passover and the other festivals they offer up burnt offerings on the altar, which is built of the stones which Joshua and the children of Israel set up when they crossed the Jordan. They claim to be descended from the tribe of Ephraim, and in their midst is the grave of Joseph the son of Jacob, as it is written, 'And the bones of Joseph which the Children of Israel brought up from Egypt they buried in Shechem.' Their alphabet does not contain the three letters ה (He), ח (Heth), and ע ('Ain). They lack the dignity, kindliness, and humility which distinguished Abraham, Isaac, and Jacob respectively, virtues denoted by these three letters. In place of these they make use of the Aleph, by which we can tell that they are not of the seed of Israel. They guard themselves carefully against defilement caused by contact with the dead or with graves. Before going to their place of worship they divest themselves of the garments which they wear by day, bathe, and put on fresh clothes. On Mount Gerizim are fountains and gardens, but Mount Ebal is barren, and between them in the valley lies the city of Shechem. From the latter place it is a distance of four parasangs to Mount Gilboa, which the Christians call Mont Gilboa; it lies in a dry district. Thence five parasangs to . . . . . a village where there are no Jews. . . . . Thence two parasangs to the valley of Ajalon, which the Christians call Val-de-luna. At a distance of one parasang is Maria-le-grand, which is Gibeon-the-great. From there it is three parasangs to Jerusalem, which is a small city fortified by three walls. It is full of people whom the Arabs style Jacobites, Armenians, Greeks, Georgians, Franks—people of all tongues. It contains a dyeing-house for which the Jews pay an annual rent to the king on condition that they alone shall be allowed to engage in dyeing there. Two hundred Jews dwell in one corner of the city under the Tower of David. The lower portion of the wall of the Tower of David to the extent of about 10 cubits is part of the ancient foundation set up by our ancestors, the remaining portion having been built by the Arabs. There is no structure in the whole city stronger than the Tower of David. The city also contains two buildings, from one of which, the hospital (*hospice*), there issue forth 400 knights and therein all the sick who come thither are

lodged and cared for. The other building is called Templum Salamonis, which is the palace built by Solomon, the King of Israel. Three hundred knights issue forth therefrom every day for military exercise, besides the knights who come from the land of the Franks and other parts of Christendom, having taken upon themselves to serve there a year or two until their vow is fulfilled. In the great church called the Sepulchre is the burial place of Jesus, unto which the Christians make pilgrimages.

"Jerusalem has four gates, namely, the Gate of Abraham, the Gate of David, the Gate of Zion, and the Gate Gushpat which is the Gate of Jehosaphat, in front of our ancient sanctuary called Templum Domini. Upon this site Omar-ben-Al-Khataab erected a very large and magnificent cupola, into which none of the Gentiles brings any image or effigy, merely coming there to pray. In front of this place is the western wall, which is one of the walls of the Holy of Holies. This is called the Gate of Mercy, and thither come all the Jews to pray before the wall of the court. There are also in Jerusalem, in the house which belonged to Solomon, the stables built by him, forming a very substantial structure composed of large stones, the like of which is not to be seen anywhere in the land. There is also visible there up to this day the pool where the priests used to slaughter the sacrifices, and people coming thither from Judæa write their names upon the wall. The Gate of Jehosaphat leads to the valley of Jehosaphat, which is the gathering-place of nations (*cf.* Ezekiel xx, 35), the site of the pillar called Absalom's Monument and of the grave of Uzziah, the king. In the neighbourhood is also the great spring known as the Pool of Siloam, which runs into the brook of Kidron. Above the fountain is a large structure, dating from the time of our ancestors; but little water is found at the spring, and most of the people of Jerusalem drink the rain-water, which they collect in cisterns in their houses. From the valley of Jehosaphat one ascends the Mount of Olives, whence one can see the sea of Sodom, and two parasangs from the sea of Sodom is the pillar of salt into which Lot's wife was turned; the sheep lick it continually, but afterwards it regains its original shape. The whole land of the round plain and the valley of Shittim as far as Mount Nebo are visible.

"In front of Jerusalem is Mount Zion on which there is no building except a place of worship belonging to the Christians. Fronting Jerusalem there are three sepulchres belonging to the Israelites (for in the days of old they buried their dead in caves) and upon each of these sepulchres there is a façade, but the Christians destroy them, employing the stones thereof in building their houses. Towards Zelzach is the boundary of Benjamin. Surrounding Jerusalem are high mountains.

"On Mount Zion are the graves of the House of David and of the kings that came after him. The site cannot, however, be identified, inasmuch as 15 years ago a wall of the church on Mount Zion fell in and the patriarch commanded the superintendent to restore the church, saying to him: 'Use the stones of the old wall of Zion for the building of the church'; and he did so. He hired about 20 workmen at fixed

wages, who brought the stones from the base of the wall of Zion. Among these men were two friends who were confederates, and on a certain day the one entertained the other ; after their meal they returned to their work, when the superintendent said to them : 'Why have you tarried?' They answered : 'Why need you complain ! When our mates go to their meal we will do our work.' When the dinner-time arrived and their fellow-workmen had gone to their meal, they removed the stones and discovered the entrance to the cave. Thereupon one said to the other : 'Let us go in and see if any money is to be found there !' They entered the cave and found a chamber resting upon pillars of marble overlaid with silver and gold. In front was a chamber of gold and a sceptre and crown. This was the sepulchre of King David. On the left thereof was the sepulchre of King Solomon in like fashion. And then followed the sepulchres of all the kings that were buried there belonging to the kings of Judah. Closed coffers were also there, the contents of which no man knows. The two men essayed to enter the chamber when a fierce wind came forth from the entrance and smote them. They fell to the ground like dead men, and there they lay until evening. And there came another wind crying like a human voice : 'Arise and come forth from this place.' So the men hastily went forth in terror and they came unto the patriarch and related these facts to him. Thereupon the patriarch sent for Rabbi Abraham, the pious recluse of Constantine, who was one of the mourners of Jerusalem, and to him he related all these things according to the report of the two men who had come from the cave. Then Rabbi Abraham replied : 'These are the sepulchres of the House of David belonging to the Kings of Judah, and to-morrow let us enter the cave, I and you and these men, and find out what is to be seen there.' And on the morrow they sent for the two men and found each of them lying upon his bed terror-stricken. The men said : 'We will not enter there, for the Lord does not desire that any man should see the place.' Then the patriarch gave orders that the place should be closed up and hidden from the sight of man unto this day. All this was told me by the said Rabbi Abraham.

"From Jerusalem two parasangs bring one to Bethlehem, and close thereto is the pillar of Rachel's grave at the parting of the way. The pillar is made up of eleven stones corresponding with the number of the sons of Jacob. Upon it is a cupola resting on four pillars, and all the Jews that pass by carve their names upon the pillar. At Bethlehem there are two Jew dyers. It is a land of brooks of water, and contains wells and fountains. At a distance of six parasangs from Bethlehem is Hebron. The Hebron of old is in ruins, and in the valley is the cave of Machpelah, where there is a great church called St. Abraham. Whilst the Arabs held the place the Jews had on this spot a house of worship, and the Gentiles made there six graves, respectively called those of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, and they tell the Christians that these are the graves of the patriarchs, whereupon they receive offerings of money. But when a Jew comes there who gives

argesse, the keeper of the cave opens unto him a gate of iron which was made in the days of our ancestors, and then he is able to descend below by means of steps, holding a lighted candle in his hand. He then reaches a cave in which nothing is to be found, and a cave beyond which is also empty; but in a third cave the visitor comes upon the veritable six graves of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah, one facing the other. They bear an inscription as follows: 'This is the grave of Abraham,' 'This is the grave of Isaac,' &c. A lamp burns in the cave over the graves day and night, and one finds there casks full of the bones of Israelites, as the members of the house of Israel were wont to bring the bones of their fathers thither and they deposited them there to this day.

"Outside the field of Machpelah is the house of Abraham, and there is a well in front of the house, but out of reverence for the patriarch Abraham no one is allowed to build in the neighbourhood.

"From Hebron, at a distance of five parasangs, is Beit Jibrin, which is Mareshah, where there are but three Jews; proceeding three parasangs beyond, you reach St. Samuel of Shiloh. This is the Shiloh which is two parasangs from Jerusalem.

"When the Christians captured Ramleh, the Ramah of old, from the Arabs, they found there the grave of Samuel the Ramathite close to a Jewish synagogue. The Christians took the remains, conveyed them unto Shiloh, and erected over them a large church, which they call St. Samuel of Shiloh unto this day. At a distance of three parasangs you reach Maroumrih-la-petita, which is the Hill of Saul, and is identical with the Gibeah of Benjamin. Three parasangs beyond you come to Beth-nubi, which is Nob, the city of the priests, and halfway are the two crags, the name of the one being Bozez and the name of the other Seneh. Two Jew dyers dwell at Nob.

"Three parasangs beyond you reach Rams, which is Ramah, containing remains of walls from the days of our fathers, as is found written on the stones. Three hundred Jews dwell here. It was formerly a large city, and has a large Jewish cemetery, situate at a distance of two miles from the town. At a distance of five parasangs is Joppa, the Jaffa of old, situated by the sea, where one Jew dyer lives. Five parasangs' journey takes one to Ibelin, which is Jabneh, formerly the seat of the Jewish Academy, but no Jews dwell there now. Thus far extends the territory of Ephraim.

"Five parasangs beyond is the site of Palmid, which is Ashdod of the Philistines, and which lies in ruins. No Jews dwell here. Two parasangs further bring one to Ascalon. This is the New Ascalon, which Ezra, the priest, built. It is on the sea shore, and was first called B'ne-berak; it is situated at a distance of four parasangs from ancient Ascalon, which is now in ruins. New Ascalon is a large and fine city, whither people come for traffic from all places, as it is not far from the frontier of Egypt. Two hundred Rabbanite Jews dwell there, also 40 Karaites together with Cuthæans (Samaritans) to the number of three

hundred. In the midst of the city there is a well which they call Bir-Ibrahim, and which was dug in the days of the Philistines.

"A day's journey brings you to St. George, which is Lud. From there it is a journey of a day and a half to Zerin, which is Jezreel, where there is a large well. One Jew, a dyer, dwells there. Three parasangs further take you to Sefuriyeh, which is Sepphoris, the burial-place of Rabbenu Hakodesh (R. Jehuda Ha-nasi), of Rabban Gamaliel, of Rabbi Chija (who came up from Babylon), and of Jonah, the son of Amittai. These are buried on the mount. Numerous graves of other Israelites are also found there. Five parasangs further bring you to Tiberias, situated on that part of the Jordan which is called the Sea Kinnēreth. Here the Jordan flows into a valley enclosed by two mountains, which it fills, forming Lake Kinnēreth—which is really the river, great and wide like the sea. The Jordan, after flowing between the two mountains, pours down into the land of the Round Plain unto a place called the Slopes of Pisgah, whence it falls into the Sea of Sodom, called the Salt Sea. And at Tiberias there are about 50 Jews. . . . . and here are the hot waters bubbling up from beneath the earth, which they call the Hot Springs of Tiberias. Close by is the Synagogue of Caleb, the son of Jephunneh, with the graves of Israelites, including that of Rabbi Jochanan-ben-Zacchai and Rabbi Jehuda Halevi.[1] All these are in Lower Galilee.

"Two days' journey brings one to Teimin, which is Timnatha, where Simon the Just and many other Israelites are buried. Three parasangs further to Merun, which is Meiron. In a cave in the neighbourhood are the graves of Hillel and Shammai, also 20 graves of their disciples, and the graves of Rabbi Benjamin-bar-Jepheth, and of Rabbi Jehuda-ben-Bethera. Two parasangs further you come to Alma, with 50 Jewish inhabitants, and a large Jewish cemetery. Here are buried R. Eleazer-ben-Arach, R. Eleazer-ben-Azariah, R. Chouni Hamaagal, R. Simeon-ben-Gamaliel, and R. Jose, the Galilean. It is half a day's journey to Kadesh, of Naphtali, on the banks of the Jordan, where the tomb of Barak, the son of Abinoam, is to be found. No Jews dwell there.

"Thence it is a day's journey to Banias, which is Dan, where there is a cavern, whence the Jordan issues, flowing for a distance of 3 miles. The Arnon, coming from the borders of Moab, falls into it. In front of the cavern may be discerned the site of the altar associated with the graven image of Micah, which the Children of Dan worshipped in ancient days. This is also the site of the altar of Jeroboam, where the golden calf was set up. Thus far reaches the boundary of the land of Israel, at the side of the Western Sea.

[1] The published text reads "Rabbi Jonathan-ben-levi." The British Museum manuscript has the words "Rabbi Jehuda Halevi." Under this name the great Jewish poet is referred to. This passage fully settles the question as to Jehuda Halevi being buried in the Holy Land. The burial must have taken place within 20 years of the date of Benjamin's visit.

"Two days' journey brings one to Damascus, the great city, which is the extremity of the dominion of Nor-al-din, the King of the Togarmim, called Turks. It is a fair city of large extent surrounded by walls, with many gardens and parks, extending over 15 miles, and no more fruitful district can be seen in all the land. From Mount Hermon descend the rivers Amana and Pharpar, for the city is situated at the foot of Mount Hermon. The River Amana flows through the city, and by means of aqueducts the water is conveyed to the houses of the wealthier inhabitants, and into the streets and market places. The Pharpar flows through their gardens and parks. . . . .

"Baal-bec, which is on an incline of the Lebanon range, is the Baalath, which Solomon built for Pharaoh's daughter. The palaces are formed of huge stones each 20 spans in length and 12 in breadth, and there are no interstices between the stones, and it is said that no one but Asmodeus could have put such a building together. At Tadmor, in the wilderness, which Solomon built, are likewise found buildings composed of enormous stones."

Benjamin then gives a circumstantial account of various places in Babylon, and he dwells more especially upon the beauties of the city of Bagdad, bestowing high praise upon the Caliph Emir-al-Mumenin al 'Abassi, and giving a full description of the public appearance of the Caliph during Ramadan. He then proceeds to describe the status of the Jewish community at Bagdad, and enlarges upon the great respect shown to Daniel, the chief of the captivity, who traced his descent back to David. When paying a visit to the Caliph, this Jewish prince is the only one allowed to sit by the side of the Caliph, in obedience to the injunction of Mohammed, who wished full effect to be given to the Scriptural passage, "And the sceptre shall not depart from Judah."

In the neighbourhood of Babylon, Benjamin states, are to be seen the remains of a palace of Nebuchadnezzar, but people are afraid to go there on account of the multitude of serpents and scorpions. A synagogue, stated to have been built by Daniel, was still used in Benjamin's time as a place for prayer; as was also the synagogue of Ezekiel, the prophet, near the River Euphrates. The tomb of the latter and the tombs of other Jewish notabilities, to which the Jews made periodical visits, were duly pointed out to the traveller.

Benjamin next gives an account of what happened to the coffin of Daniel, near Shushan. The inhabitants of the two sides of the river could not agree as to who should have charge of the remains of the prophet. In the end it was agreed that they should each have charge of the coffin alternately for a year. The ruler of Persia—Sanjar—thought this derogatory, and it was therefore arranged that the coffin should be suspended over the centre of the river. Rabbi Petachia, who visited the spot a few years after Rabbi Benjamin, gives a similar account, and remarks that the coffin, which was made of burnished copper, looked in the distance lustrous like glass.

Rabbi Benjamin then gives an account of David El-rui who represented himself to be the Messiah. Disraeli's novel "Alroy" is founded upon the details given by Benjamin.

The passages in Benjamin's Diary which refer to the Ten Tribes are fully given by Dr. Neubauer in the articles already referred to (*see* "Jewish Quarterly Review," vol. i, p. 189). Dr. Neubauer's remarks with reference to Prester John will be found of interest.

Benjamin next makes mention of various places in Arabia, Khorassan, Thibet, China, and India, including Ceylon. He then gives a short notice of Aden, Lybia, Æthiopia, Abyssinia, and furnishes fuller details respecting Egypt.

The return home to Spain from Alexandria was made by way of Sicily and Italy. He closes his work with a brief account of Germany, Bohemia, and France.

I may mention that Dr. Steinschneider has drawn up a very complete list of Jewish travellers to Palestine. This list will be found in Luncz's "Jahrbuch Jerusalem," vols. iii and iv, and also in Röhricht's well-known bibliographical work on Palestine.

NOTE ON THE SWASTICA.

By Rev. Prof. T. F. Wright, Ph.D.

In the very interesting papers by Herr von Schick and Major Conder in the *Quarterly Statement* for July the *swastica* is figured on pp. 187 and 206, with brief comments. The form is—

It may not be unimportant, as indicating the wide extension of this primitive type, to say that numbers of them were found in excavating for the Columbian Exposition the Hopewell Mound, in Ohio, U.S.A. In this mound more copper was found than had been obtained from all previously-explored mounds, also silver, mica, sharks' teeth, quartz, crystals, and obsidian. The copper had apparently been hammered cold and cut by stone chisels to various forms, prominent among which is the *swastica* in many sizes, very neatly done. The same has been found in Mexico and Peru. Americans can as yet offer no explanation of this connection between Troy and our aborigines.

Cambridge, U.S.A.

A CORRECTION.

By W. H. D. Rouse, Esq., M.A.

Allow me to point out a slip which has crept into the last *Quarterly Statement*, p. 203. χρηστὴ χαῖρε has nothing to do with the word Christ, but is one of the commonest sepulchral formulæ in Greek ("Good friend, farewell"). No doubt the same is true of χρεστέ, on p. 201, but the whole inscription is not given.

Cheltenham College,
July 18th, 1894.

NOTES ON MR. DAVIS' PAPER.

By Major C. R. Conder, R.E.

The author having kindly showed me this paper, and asked me to add any remarks that occurred to me, I venture to make a few, though little can be added to such a scholarly explanation of the Siloam text—a subject never as yet fully treated in the publications of the Palestine Exploration Fund.

The word נקבה, in the sense of a "rock cutting," survives to the present day in Palestine, in the term *Nukb* (masc), for artificial passages cut in cliffs, as will be seen in the Name Lists of the Survey Memoirs.

There can be no doubt that the translation of the sixth line of the inscription is at present very uncertain. It must have recorded something important in connection with the levels or measurements—perhaps the difference of level of the two galleries where they met.

The hieroglyphic origin of the alphabet is not disputed by any scholar. The Egyptian origin was always denied by the late Dr. Robertson Smith, and seems to present many difficulties. All attempts to trace a derivation directly from the Cuneiform have failed, and there only remains one other known source, namely, the hieroglyphic system of Syria, usually called "Hittite." My impression is that this system developed first the syllabary known in Cyprus, and afterwards—either independently or directly—the Syrian Alphabet and the larger Ionian Alphabet, which is closely connected with the Cypriote. This view is supported by the resemblances between ה and the Cypriote *E*; ו and the Cypriote *u*; ח and the Cypriote *Khe*; כ and the Cypriote *Ke*; מ and the Cypriote *Mi*; ע and the Cypriote *á*; פ and the Cypriote *Pe*; ר and the Cypriote *Ra*; ש and the Cypriote *Se*.

As regards the hieroglyphic origin, there seems little doubt that *Aleph* represents a "bull's" head and horns, and the Cuneiform sign noticed by

Mr. Davis (No. 232) is also, in its oldest form, the bull's head. The same sign occurs often on Hittite monuments.

The suggestion as to *Gimel* is novel, as is also that about *Zain* (supported by the peculiar form of the letter as appearing on the Siloam text). The sign for *Yod*, "the open hand," and that for *Caph*, "the closed hand," both resemble signs used in Hittite. The sign for *Resh* is also exactly like one of the most peculiar of the Hittite hieroglyphs. These comparisons have the advantage of accounting for the names of the letters, which have never been explained by the theory of Egyptian origin.

NOTES ON THE "QUARTERLY STATEMENT."

By Major C. R. Conder, R.E.

The July *Statement*, 1894, contains very valuable papers, and shows continued vitality in the Society.

P. 171. The discoveries on Zion seem to confirm the conjecture that Hadrian's Wall on the south side of Jerusalem followed the old line. I do not think there is any evidence that the Phœnicians used drafted masonry before the Greek period. The "pock-marked" dressing occurs on the later Roman masonry in Palestine, and the stones with rude bosses usually belong to this period. The Jewish masonry of the second century, B.C., and of the Herodian period (at 'Arâk el Emîr 170 B.C., and at Jerusalem) has drafted stones with the faces carefully finished and flat. The "comb dressing" occurs at Jerusalem but not at 'Arâk el Emîr. There is nothing to surprise us in the discovery of Crusaders' work on Zion, as the great Church of Holy Zion was close by. Mr. Maudslay found a Crusaders' tombstone during the course of his excavations.

P. 172. I think that the pick-marks in the plaster indicate that a finer layer of cement once covered the picked surface. Such is at least often the case in the lining of cisterns, as I have had occasion to notice.

P. 175. If Dr. Bliss carries out excavations at Jericho I hope he will select the months of February and March. The autumn at Jericho is most deadly. There can to my mind be no doubt that the building at Kh. Mefjir is some kind of hospice or monastery. The apse, which now seems to be destroyed, appeared to me to be evidently Norman work of the twelfth century, and I should be inclined to ascribe the ornamentation to about 1130 A.D. Dr. Bliss may be able to compare it with that on the south door of the Cathedral of the Holy Sepulchre, and in the Church of St. Mary la Grande just opposite. The early Crusaders adopted a semi-Byzantine style, and their Gothic work belongs to the latter half of the twelfth century. The plans of the monasteries at Kasr Hajlah and Kasr el Yehûd may be compared with that of the building at Kh. Mefjir. The ruins at Er Rîha are naturally of twelfth century, since this was the

Crusaders' site for Jericho, which does not appear, as far as I remember, to be mentioned by the earlier travellers. Dr. Bliss remarks (p. 181) that the buildings here are of the same date with Kh. Mefjir. Much excavation has been done here since the date of the survey.

ANNUAL MEETING.

The Annual Meeting of the General Committee was held at the Office of the Fund, 24, Hanover Square, on Tuesday, July 17th, 1894.

James Glaisher, Esq., F.R.S., occupied the Chair.

Among those present were Major-General Sir Charles W. Wilson, K.C.B., F.R.S., &c.; Basil Woodd Smith, Esq.; Rev. Wm. Rogers, D.D.; Professor Edward Hull, LL.D., F.R.S.; Rev. A. Löwy, LL.D.; Rev. Canon Dalton, C.M.G.; Admiral Sir Erasmus Ommanney; Guy le Strange, Esq.; J. Pollard, Esq.; Wm. Simpson, Esq.; Rev. W. J. Stracey; &c.

Letters were received from Sir William Q. Ewart, Bart.; Sir William Muir; Major-General Sir F. J. Goldsmid; Colonel Goldsmid; Professor Flinders Petrie; Professor Greenwood; Mr. Walter Besant; Mr. H. H. Bolton; Mr. Geo. F. Watts; Rev. W. F. Birch; Mr. D. Macdonald; and several others, regretting their inability to attend.

The Assistant Secretary read the following Report of the Executive Committee:—

Gentlemen,

In resigning the office to which they were appointed at the last Annual Meeting of the Fund, your Executive Committee have the honour to render the following Report of their labours:—

Your Committee have held twenty meetings for the transaction of business, and there have been seven meetings of Sub-committees.

The Firman for excavating at Tell el Hesy having expired, a new Firman for excavating at Jerusalem was applied for, and has been granted by the Sublime Porte.

Mr. Bliss having been much strengthened in health by a stay of some months in England, returned in the autumn of last year to Palestine, and is now engaged in carrying on excavations outside the southern wall of Jerusalem with the view of ascertaining whether any remains of the ancient wall or gates of the city exist there.

He began work outside the English burial ground, at the point where Mr. Henry Maudslay, M. Inst. C.E., left off in the year 1875. It was then supposed that the great heap of rubbish lying there covered the foundations of a tower; to prove this, Mr. Bliss opened up a trench, and found the southern and eastern sides of the tower, formed of a scarped rock with several courses of drafted masonry resting on it. He will

endeavour to ascertain where the 32 steps discovered by Sir Charles Warren lead to; he has already traced the scarped rock and counterscarp for a considerable distance, and during these operations, coins, Mosaic pavement, Roman tiles, potsherds, &c., were found.

A detailed report (the first), with plan of the excavations, will be found in the current *Quarterly Statement.*

Whilst awaiting the arrival of the new Firman, Mr. Bliss made journeys to the north of Palestine and to the Plain of Jericho, and has furnished an account of the Castle of Fukhredeen Ma'an, near Sidon, besides reports, with plans, of an ancient building, partly unearthed lately, called Kh. el Mefjir, and of the various mounds at Kh. Jiljulieh (Gilgal).

Although laid by for several weeks with severe illness, Herr Baurath von Schick has still been able to pursue his researches, and has sent in several contributions of great interest with reference to the Antiquities of Jerusalem; the Archæological Collection of Baron Ustinoff at Jaffa; &c.

The Rev. J. E. Hanauer has contributed observations on the Crusading Churches of St. Martin and St. John the Evangelist, at Jerusalem; on "Bether"; on a curious chamber cut in a fragment of rock in Wâdy Haluleh; and other matters.

On May the 8th, of this year, a lecture on "Future Researches in Palestine" was delivered by Major Conder, R.E., at the Westminster Town Hall, to a large and distinguished audience. H.R.H. the Duke of York presided, and spoke in high terms of the past achievements of the Fund, and warmly commended its objects as being worthy of everybody's assistance.

A series of lectures in connection with the Fund was again delivered in Jerusalem during the tourist season this year, and was much appreciated, the lecturers being the Rev. Canon Tristram, the Rev. A. H. Kelk, the Rev. J. Zeller, the Rev. J. E. Hanauer, and Dr. Bliss.

Mr. Philip J. Baldensperger has contributed a further and very valuable set of answers to the questions issued by the Fund on the Manners and Customs of the Peasants of Palestine.

Your Chairman, after completing the ten years tabulated records of meteorological observations recorded at Sarona, near Jaffa, began those taken at Jerusalem, for the greater part under the immediate supervision of Dr. Chaplin, during the last 32 years. It is interesting to note that the average annual rainfall at Jerusalem during the last 16 years has been no less than 5·94 inches greater than in the previous 16 years.

The publications of the year have been :—

(1) "A Mound of Many Cities." Being a complete account of the excavations at Tell el Hesy. By Mr. Bliss.
(2) "The Tell Amarna Tablets." By Major Conder. A new and revised edition.
(3) "Judas Maccabæus." By the same author. A new edition.

(4) "Plan of Jerusalem." Showing the modern walls, &c., in black, and the walls, &c., according to Josephus, in red. By Major-General Sir Chas. Wilson.

(5) The *Quarterly Statement.*

The Raised Map is attracting great attention, and it is difficult to supply promptly all the orders that come in for it.

The following are some of the principal papers which have been contributed to the *Quarterly Statements* since the last Annual Meeting :—

By Herr Baurath von Schick—

"Old Jerusalem an exceptional City"; "St. Martin's Church at Jerusalem"; "Tabitha Ground at Jaffa"; "Baron Ustinoff's Collection of Antiquities at Jaffa"; "Excavations on the Rocky Knoll North of Jerusalem"; "Tabitha's Tomb and St. Peter's Church at Jaffa"; "The Jerusalem Cross"; &c.

By F. J. Bliss, Ph.D., M.A.—

"The Recent Pilgrimage to Jerusalem"; "The Church (that once stood) over Jacob's Well"; "A Lebanon Cliff Castle"; "Marble Fragment from Jebail"; "Excavations at Jerusalem"; and "Notes on the Plain of Jericho."

By Philip J. Baldensperger—

"Religion of the Fellahîn"; "Orders of Holy Men in Palestine"; "Birth, Marriage, and Death among the Fellahîn."

By the Rev. Canon Curtis, M.A., of Constantinople—

"The Sidon Sarcophagi." With reproduction of the photographs of these remarkable monuments, by permission of His Excellency Hamdi Bey, Director of the Imperial Ottoman Museum at Constantinople.

By M. Th. Barrois—

"On the Depth and Temperature of the Sea of Galilee."

By James Glaisher, F.R.S.—

"On the Fall of Rain at Jerusalem in the 32 years from 1861–1892"; "Meteorological Reports from Jerusalem for years 1883–1886."

By the Rev. J. E. Hanauer—

"The Churches of St. Martin's and St. John the Evangelist"; "Notes on the Skull Hill"; "The Ruin of the Jews near Bether"; "Stone and Pottery Masks found in Palestine"; "A Legend of El Hakim."

By Major Conder, D.C.L., R.E.—

Palestine under the Crusaders"; "The Jews under Rome"; "The City of Sehlala"; "Greek Inscriptions in Western Palestine"; "Notes on the Cross," &c.

By Samuel Bergheim, Esq.—

"Land Tenure in Palestine."

By Charles Fox, M.R.C.S., F.S.S.—

"Circle and Serpent Antiquities."

By Professor Clermont-Ganneau—

"Ancient Weight found at Gaza"; "Inscription on the Monument of Red Stone with Reclining Figure."

By Oldfield Thomas—

"Remarks on a Metal Mouse from Baron Ustinoff's Collection."

By Dr. Murray—

"Note on Inscription found at Tabitha."

By the Rev. A. A. Isaacs, M.A.—

"The Site of Calvary."

By the Rev. W. F. Birch—

"Zion (or Acra), Gihon, and Millo."

Correspondence respecting the Hæmatite Weight brought by Dr. Chaplin from Samaria (a reprint from the "Academy").

Since the last Annual Meeting the following gentlemen have kindly consented to act as Honorary Local Secretaries :—

The Rev. W. M. Teape, Stockton-on-Tees.
„ I. W. Johnson, M.A., Broseley.
„ J. C. Newton, Japan.
„ Thomas M. B. Patterson, Hamilton, N.B.
Professor James S. Riggs, Auburn, U.S.A.
The Rev. Jeremiah Zimmerman, Syracuse.
Walter G. Webster, Esq., Providence.
The Rev. Kingsford Harris, Wickford.
„ E. S. Little, Central China.
Mrs. Elwes, Shadowbush, Madras Presidency.
The Rev. H. T. Ottley, Kidderpore, Bengal Presidency.
„ E. Bull, E.I.R. Chaplain, Tundla.
Thomas Plunkett, Esq., M.R.I.A., Enniskillen.
W. J. Baxter, Esq., M.C.P.S.I., Coleraine.

Your Committee have pleasure in again recording their best thanks to their Honorary Secretaries for services rendered so cheerfully without any remuneration whatever.

The number of new members who have become Annual Subscribers during the last twelve months is 259. The number who have been taken off through death and other causes is 137, leaving an increase of new members 122.

Your Committee record with regret the deaths of the following members of the General Committee :—

The Rev. Professor Milligan, D.D.
„ „ Pritchard, F.R.S.
Surgeon-General R. F. Hutchinson, M.D.
Professor A. Robertson Smith.
The Bishop of Bath and Wells.
The Right Honourable Sir A. H. Layard, K.C.B.

Your Committee have pleasure in proposing that the following gentlemen be elected members of the General Committee :—

Professor George Adam Smith.
Dr. J. H. Gladstone, F.R.S.
C. J. Heywood, Esq.
President Daniel C. Gilman, LL.D., John Hopkins' University.
Rev. Professor Theodore F. Wright, Ph.D., Cambridge, Mass.

The following is the balance sheet which was published in the April *Quarterly Statement* :—

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1893.

Receipts.

	£	s.	d.
To Balance in Bank 31st December, 1892—			
Net Balance £390 10 1			
Subscriptions paid in 1892 in advance for 1893 .. .. 23 0 10			
	413	10	11
Donations and Subscriptions	1,574	14	5
Proceeds of Lectures	16	12	1
Sales of Maps	252	9	10
Sales of Books published by the Society	364	4	1
Sales of Photographs, Casts, and Slides	69	0	0
	£2,690	11	4

Expenditure.

	£	s.	d.
By Exploration	383	7	3
Printing and Binding, including the *Quarterly Statement*	518	1	4
Maps, Lithographs, Illustrations, Photographs, Casts, and Slides	385	7	11
Management, including Rent, Salaries, Wages, Advertising, Insurance, Stationery, and Sundries	628	18	2
Postage and Carriage of *Quarterly Statements*, Books, Maps, Parcels, &c.	137	19	6
Liabilities paid off during the year	218	9	4
Subscriptions paid in 1893 in advance for 1894 .. .. £20 14 0			
Net Balance 397 13 10			
£418 7 10			
Balance in Bank 31st December, 1893	418	7	10
	£2,690	11	4

Examined and found correct,

W. Morrison, *Treasurer.*

The Chairman.—Before asking gentlemen to make any remarks upon this Report, I cannot but express my own gratification—and I am sure that I am expressing that of all those present—that a new page has at last been turned over at Jerusalem, so that we may hope that much which has been hidden from us for so long may now soon be brought to light. Up to the present we have, as you have heard, found a portion of the old wall of Jerusalem which had hitherto been hidden, and have followed for a considerable distance the scarp and counterscarp situated south of the present city wall, in the course of which excavations coins and pottery, Mosaic pavements, and chambers have been discovered, and I hope we are on the way to make further important discoveries. I will now ask if anyone has any remarks to make upon the Report which has just been read.

Professor Hull.—I have very great pleasure in rising to move that the Report which we have just heard, together with the statement of accounts, be adopted. I am sure we have all listened with great interest to the statement which has been made by our esteemed Assistant Secretary, recording the valuable labours of the Executive Committee, to whom the members of the Society owe a deep debt of gratitude. I am sure we all join in the congratulations of our Chairman that the Firman has at length been granted, by which the labours of the Society can be turned more especially in the direction of excavation about the city of Jerusalem—the centre around which the chief interest of the Society lies. I was much interested in that portion of the Report which refers to the increase of rainfall at Jerusalem during the last 16 years, which you, Mr. Chairman, have worked out so carefully. It just struck me whether this might not possibly be a permanent increase of rain. We know that in Egypt—I suppose in consequence of the opening of the Canal and for other reasons —there has been an increase of rainfall. I believe I am speaking correctly, although I do not know it from personal knowledge, but from general information, when I say that there has been a considerable increase of rain in Lower Egypt. Heavy showers are occasionally encountered there. Well, that change in the atmospheric condition may extend to the district about Jerusalem, and possibly with some other physical changes which are gradually taking place, but which we cannot observe, there may be a gradual increase in the precipitation of moisture in that part of the East, which would be very gratifying if it did take place, and which would, of course, bring with it an increase in the productiveness of the country. I should be glad to know how often there has been a fall of snow in the winter at Jerusalem during those 16 years, because in the years that I happened to be there, as Mr. Armstrong knows pretty well, we had a fall of snow—I think in January, 1884—of about 2 feet in thickness all over the country round Jerusalem, and we had the curious phenomena of palm trees rising out of a field of snow.

The Rev. J. Stracey.—I shall be very glad to second the reception and adoption of the Report. What strikes me about the General Committee is, that I think it would add very much to the interest taken in

the work of the Society if we were called together rather oftener. I think if we were called together every quarter, instead of once a year, it would create a much greater interest in the work than letting matters stand over until a whole year has elapsed. Speaking of snow, I arrived in Jerusalem in deep snow in the middle of March, 1880, and going right out to Bethlehem there was deep snow the whole of the way.

Sir Charles Wilson.—I should like to say one word before the Report is passed, and that is with regard to Mr. Bliss. I think we are extremely fortunate in having a man like Mr. Bliss. He has learned the work of excavation under Professor Petrie, who really is what one may almost call a born excavator. Mr. Bliss carries out his work in a thoroughly scientific manner, and one very good point about his excavations is that they are remarkably economical. All his work is done extremely well, and it is very satisfactory to find that within the first week he came upon the remains of a tower, which is really the only portion of Jewish masonry which has ever been uncovered in Jerusalem, excepting the wall round the Temple area. With regard to the snow that Professor Hull has mentioned, snow falls on an average three years out of every five in Jerusalem.

The Report was then adopted, and entered upon the Minutes.

The Chairman.—The rainfall at Jerusalem at the present moment is in a doubtful state. We cannot say whether the climate is changing or whether it is merely a cycle. The remarkable thing is, that you have here two years with the greatest and least rain, but I think we are just about at the apex now, and apparently we are inclined to turn and come down. As to the productiveness increasing, I fear it will not, because in December we have enough rain to wash the seed all out of the ground, and the curious thing is that in other years, in December, we have less than an inch. When there is little rain in the autumn it is terrible for the agriculturist. The ground is dry, and it cannot be fit for the reception of seed; whilst in wet years it is all washed out of the ground. However, it is a matter of very deep interest, and it will extend its influence far beyond Palestine. We are indebted very greatly to our officers for work they have done. Certainly we are indebted to our Treasurer, who not only receives the money, but keeps an account of it. He is an accountant, and goes through every item in the year, which is a very heavy piece of work. I know it, because in the absence of the Treasurer I have done it myself, and therefore I am thankful to any one who takes the deep interest in our work that Mr. Morrison does; so that I am sure, in asking you to accord a vote of thanks to him you will do so very cheerfully. (The thanks were accorded.) Then comes Mr. Besant. He is a very busy man, but at more than half the meetings I attend he is present, and assists us in every way. Mr. Armstrong is always here, and apparently never tired, and really, gentlemen, the work of the office is very heavy —very heavy, indeed—and it is kept up very well by Mr. Armstrong. I should like, therefore, to move that we recognise the labours of Mr.

Besant and Mr. Armstrong, by also giving them a vote of thanks. (Applause.) Then we have the Editor of the *Quarterly Statement*. I can only say that each number seems to be more interesting than its predecessor, and that is saying a great deal. I feel sure there is not a gentleman here but who, when he receives it, sits down and reads it through. And so, to our Editor, also, I should like our warm thanks to be given for his labours. (Applause.) Then, there are two whose labours we must recognise in Palestine. Mr. Bliss has twenty persons now under him, and there is a great deal of work to be done in removing earth, and so on. He is working with great energy, and I am sure you will accord to him your encouragement, by giving to him our very hearty thanks for doing his best—and "He who does his best does nobly." (Applause.) Then there is Mr. Schick. He has had a busy life, and is now something more than 70 years of age, but he will not let age check him. As long as he can work he will work, and, as is stated in the Report, he has sent some interesting information to us. I am sure you will also thank him. (Applause.) There now only remains the election of the Executive Committee.

Dr. Rogers.—I have much pleasure in moving the election of the Executive Committee.

Dr. Löwy.—I beg to second that.

The Chairman.—The Committee recommended that Canon Dalton should also be elected on the Executive Committee. He has been on the General Committee for a long time, and I suppose I may consider, in the vote I am now putting, that he is included in the Executive Committee.

The resolution was then passed.

The Chairman.—I think that concludes our business to-day. A suggestion has been made about calling us together more frequently, and no doubt the more frequently we meet the better. The remarks which have been made will be reported to the Executive Committee, but they are all busy men, and I fear if we were to give them very much more work they might break away. However, I will report what has been said to the Executive Committee and see if something cannot be done in respect to that.

Dr. Löwy.—Gentlemen, it is our duty and pleasure to vote our sincere thanks to our Chairman. Old age, when it is honourably carried, as our distinguished Chairman bears it, is called the green old age, but I think the white old age is just as beautiful. So far as his merits are concerned it would be great presumption on my part to speak of them, and to try to become eloquent in order to praise a name, the very mention of which in connection with our Society is the best commendation the Society can have. We are always delighted to hear the excellent and apposite remarks which fall from our Chairman, and everyone who comes here, and all those who cannot come here, look with the utmost admiration upon the man who fulfils the saying which appears in the 30th chapter of the Book

of the Proverbs, "It is he that went up towards Heaven and went down again." I believe Mr. Glaisher has solved many scientific problems, but he has done more, he has brought together the lovers of Palestine and he keeps them together, and it is because we owe him a boundless debt of gratitude that I propose that our most cordial thanks be given to him.

Admiral Sir Erasmus Ommanney.—I have great pleasure in seconding that motion. I quite endorse all that has been said of the efficiency of our worthy Chairman, and I think we are very happy in having such a staunch friend, a man of scientific acquirements, which are so conducive to the success of this Society.

The resolution having been heartily carried,

The Chairman replied: Gentlemen, I thank you very much indeed for your appreciation. It certainly does stimulate one to do one's best—although I have done my best hitherto. I am getting old in years it is true, but I do not feel very old in my mental powers; when that time comes I shall resign at once, you may depend upon it. You know that I am older than Mr. Gladstone—I was born in the same year, but it was nine months before he was. It is true that I stand unique in respect to that ascent of seven miles in a balloon, but fresh problems are presenting themselves, and there is yet a great deal to be done in respect to the balloon. The Russian Government, I believe, will take it up; the German Government are taking it up earnestly, and only last month two professors called upon me to repeat the observations I made. England is too small a country for balloon experiments. I went down to Lord Wrottesley's place near Wolverhampton, in order to be in the centre of the country, and he said to me, "Mind where you are going—you will be in the 'Wash' before you know where you are." We went right above the clouds and were very quickly over the "Wash," and had it not been for the breeze blowing on the land, we should have gone right into the water. That shows how difficult it is to conduct balloon experiments in this country. But the Germans are going at it in a systematic way, and it is very likely the experiments I have made may be repeated. I thank you very much indeed for coming here to-day. I long to know what is hidden below the ground at Jerusalem, and I hope that I may meet you all when some of these important discoveries have been made. There is one to whom I am very much indebted, and that is Sir Charles Wilson. He knows so much about Jerusalem, and has kindly undertaken to aid Mr. Bliss with his valuable advice and direction. I am sure that a Society surrounded by such earnest men cannot fail to do credit to itself, and to do good to the world at large.

The meeting then concluded.

LIST OF DONATIONS AND SUBSCRIPTIONS.

FROM SEPTEMBER 18TH TO DECEMBER 20TH, 1893.

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*a*Crewdson, Theodore, Esq. ..	1	1	0
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*a*Egerton, Rev. Canon	0	10	6
*a*Elliot, Rev. C. K.	0	10	6
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*a*Elwes, Miss E. A.	0	10	6
*a*Embleton, T. W., Esq. ..	1	1	0
*a*Ermen, Miss	0	10	6
*a*Evans, F. G., Esq.	1	1	0
*a*Evans, Rev. H. W.	0	10	6
*a*Eyre, Most Rev. Archbishop	1	0	0
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*a*Fair, John, Esq.	0	10	6
*a*Fairlie, Wm. Esq.	0	10	0
*a*Farmer, Rev. Geo.	1	1	0
*a*Fell, Rev. James A.	1	1	0
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*a*Ferguson, Wm., Esq. ..	1	1	0
*a*Fergusson, A. A., Esq. ..	0	10	6
*a*Finch, Col. Wynne	0	10	6
*a*Findlay, Rev. W.	0	10	0
*a*Foord - Kelcey, Rev. E. (1892–93)	1	1	0
*a*Forbes, Rev. Daniel	0	10	6
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*a*Germer, Rev. Père	0	10	4
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aGill, Thos. J., Esq.	1	1	0
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aGinsburg, Rev. C. D., LL.D.	1	1	0
aGlasier, W. R. M., Esq. (1894)	1	1	0
aGoldsmid, Col. A. (1892–93)	2	2	0
aGooch, Mrs.	2	2	0
aGort, Viscount	1	0	0
aGosse, Mrs. P. H.	2	2	0
aGovett, R., Esq.	1	0	0
aGrant, Thomas, Esq.	1	1	0
aGrant, W. H., Esq.	0	10	6
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aGreaves, J. J., Esq.	0	10	6
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aGreenstreet, Rev. W. G. ..	0	10	6
aGreenwell, F. J., Esq. ..	1	1	0
aGregory, Rev. Preb. E. J. (1893–94)	1	1	0
aGuthe, Prof. H. (per Dulau and Co.)	0	10	0
aGutch, Rev. Charles	1	0	0
aHabershon, Miss A. R. ..	0	10	6
aHall, E., Esq. (1892–93) ..	2	2	0
aHall, Rev. Newman	0	10	6
aHannam-Clark, F., Esq. ..	0	10	6
aHardwick, A., Esq.	1	1	0
aHardy, Miss C.	1	0	0
aHardy, Mrs.	1	1	0
aHarris, Dr. Ira	0	10	6
aHarris, Miss Lucy	0	10	6
aHarris, Miss (1892–93) ..	2	2	0
aHarrison, S. H., Esq.	0	10	6
aHarrison, Wm., Esq. (1892–93)	1	1	0
aHartford Theological Seminary (per Stechert and Co.) ..	0	10	6
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aHaynes, Mrs. T. L.	1	1	0
aHayward, J. F., Esq.	1	0	0
aHeaton, Miss	0	10	6
Hebbert, Mrs. (Don.) ..	0	10	6
aHebert, Rev. S.	1	1	0
aHelby, James, Esq.	0	10	6
aHenley, Mrs. Alfred	0	10	6
aHenry, George, Esq.	0	10	6
aHerschel, Rev. C. A. D. ..	0	10	6
aHey, Rev. John	1	1	0
aHine, Alfred, Esq.	0	10	6
aHildyard, Mrs.	0	10	6
aHill, Gray, Esq.	1	1	0
aHill, Rev. R. J.	0	10	6
aHill-Jones, Lt.-Gen. Sir J., V.C., K.C.B. (1892–93) ..	1	1	0
aHoare, Rev. Canon	0	10	6
aHobbes, R. G., Esq., F.R.S.L.	0	10	6
aHobson, Rev. J.	0	10	6
aHodgetts, Mrs. C. J. Chambers	1	0	0
aHogg, Mrs.	1	1	0
aHolden, C. P., Esq.	2	2	0
aHolgate, B., Esq.	0	10	6
aHoneyman, John, Esq. ..	0	10	6
aHooper, Miss E. C. (1893–94)	1	1	0
aHopkins, Mrs. M.	0	10	6
aHopkins, Rev. E. H. (1893–94)	1	1	0
aHorsfall, T. C., Esq.	1	0	0
aHowson, Mrs.	0	10	6
aHubbersby, H. A., Esq., J.P.	1	1	0
aHudson, Rev. E. T.	0	10	6
aHughes, Geo., Esq.	0	10	6
aHurt, Albert F., Esq. ..	1	1	0
aHurt, Rev. R. N.	0	10	6
aHutchinson, Mrs.	1	1	0
aIsaacs, Rev. A. A.	0	10	6
aJohnson, C. Neville, Esq. ..	0	10	0
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aJohnston, James, Esq. ..	1	1	0
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aJones, H. D., Esq.	0	10	6
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aKent, T. J., Esq.	2	2	0
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aKhitrovo, Herr P.	1	1	0
aKilburn, A. H., Esq.	0	10	6
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aL'Aker, Major John, F.R.G.S.	1	1	0
aLamb, J. D., Esq.	0	10	6
aLambert, F., Esq.	1	1	0
aLambert, Rev. R. N.	0	10	6
aLawrence, G. H., Esq. ..	1	1	0
aLeader, R. E., Esq.	0	10	6
aLechmere, Sir E. A. H., Bart., M.P.	1	1	0
aLee, Rev. Canon	1	1	0
aLeland University	0	10	6
aLeonard, Hugh, Esq. (1893) ..	1	1	0
aLibrary of Mansfield College (1892–93)	2	2	0
aLibrary of Theological Seminary	0	10	6
aLightwood, Ed. R., Esq. ..	0	10	6
aLindsay, A. M., Esq.	0	10	6
aLivesey, Geo., Esq.	1	1	0
aLlangattock, Lord	0	10	6
aLock, Rev. W.	1	1	0
aLloyd, Humphrey, Esq. (1893–94)	1	1	0
aLloyd, Rev. Arch.	1	1	0

	£	s.	d.
*a*Lloyd, Rev. J. A. (1894) ..	0	10	6
*a*Lloyd-Engstrom, Rev. C. ..	1	1	0
*a*Lombe, Dr.	1	1	0
*a*Lowther, Rev. W. B... ..	0	10	6
*a*Macan, George, Esq... ..	0	10	6
*a*Macduff, Rev. Dr.	0	10	0
*a*MacGregor, Rev. Wm. ..	2	2	0
*a*MacInnes, Miss	0	10	6
*a*Mackennal, Rev. Dr. A. ..	1	1	0
*a*McArthur, A., Esq., J.P. ..	1	1	0
*a*McKinnell, Mrs.	1	1	0
*a*Mamreoff, Peter Von, Esq. ..	0	10	6
*a*Man, Genl.	0	10	6
*a*Margetson, Mrs. Stewart ..	1	1	0
*a*Marriott, Miss S. J.	0	10	6
*a*Marston, Miss..	1	1	0
*a*Martin, Miss	1	0	0
*a*Martin, Rev. J.	1	1	0
*a*Matthews, T., Esq.	1	1	0
*a*Maxwell, Mrs.	1	0	0
*a*Maxwell, W. H., Esq. ..	1	1	0
*a*Mayberry, Mrs. A.	0	10	6
*a*Mercer, Rendall, Esq. ..	0	10	6
*a*Middleton, Rev. F. M. ..	0	10	6
*a*Miller, R. M., Esq.	0	10	6
*a*Moncrieff, R. Scott, Esq. ..	1	1	0
*a*Moody, Capt. H.	0	10	6
*a*Moon, E. R. P., Esq... ..	1	1	0
*a*Moran, Rev. L. F.	1	1	0
*a*Morrell, W. W., Esq... ..	0	10	6
*a*Morris, A. J., Esq.	1	1	0
*a*Moule, Rev. C. G.	1	1	0
*a*Moulton, Rev. Dr.	1	1	0
*a*Mullet, Mrs. Colonel J. H. ..	1	1	0
*a*Mullings, John, Esq... ..	1	1	0
*a*Murdoch, Miss	1	1	0
*a*Murray, Miss M. Keith ..	0	10	6
*a*Myers, S. P., Esq.	1	1	0
*a*Myers, Rev. E.	0	10	6
*a*Mynors, Mrs.	0	10	6
*a*Neil, Rev. James	0	10	6
*a*Neile, Geo. P., Esq.	0	10	6
*a*Nevinson, G. H., Esq. ..	1	0	0
*a*Newington, Rev. C. G. H. ..	0	10	6
*a*Newton, Miss	0	10	6
*a*Newton Theological Institute	0	10	6
*a*Nicholson, Sir Chas., Bart. ..	1	0	0
*a*Nixon, Miss J.	0	10	6
*a*Noble, Maj.-Gen. W. Hatt (1894)..	1	1	0
*a*Norman, Very Rev. R. W., D.D.	1	1	0
*a*Nutter, Mrs.	1	1	0
*a*Ogle, Dr. W. (1892–93) ..	2	2	0
*a*Orban, Rev. A., per B. F. Stevens (1894)	0	10	6
*a*Ormerod, Henry M., Esq. ..	10	10	0
*a*Orr, Andrew, Esq.	0	10	6
*a*Osborn, Prof. H. S.	1	1	0
*a*Owen, Rev. Thomas	0	10	6
*a*Packer, Rev. C.	1	1	0
*a*Paget, Joseph, Esq., J.P. ..	1	1	0
*a*Paterson, Rev. T. B.	1	1	0
*a*Paul, J. F., Esq.	0	10	6
*a*Paul, Rev. D.	0	10	6
*a*Pearse, Col. C. J.	1	1	0
*a*Pearson, E., Esq.	1	1	0
*a*Pedder, Mrs.	0	10	6
*a*Penney, Norman, Esq. ..	0	10	6
*a*Peters, Miss H. G.	0	10	6
*a*Pewtress, E., Esq.	1	1	0
*a*Philip, George, Esq.	1	1	0
*a*Phillips, Mrs. E.	0	10	6
*a*Phillips, Rev. G. W... ..	0	10	6
*a*Pilling, J. R., Esq. (1893–94)	2	2	0
*a*Pim, John, Esq.	0	10	6
*a*Pinchin, H. T., Esq.	1	1	0
*a*Pitcairn, Mrs...	0	10	6
*a*Plummer, Rev. W. R. ..	0	10	0
*a*Pollock, Rev. W. J.	0	10	6
*a*Prankerd, John, Esq. ..	0	10	6
*a*Prichard, Rev. R. W. ..	0	10	6
*a*Prideaux, Miss M.	1	1	0
Prinsep, Madame E. (Don.) ..	1	1	0
*a*Proctor, Robert, Esq. ..	0	10	6
*a*Prout, Rev. E. S.	0	10	6
*a*Pullar, Robert, Esq.	2	2	0
*a*Ramsay, R. G. Wardlaw, Esq.	1	1	0
*a*Ramsden, Rev. Dr.	0	10	0
*a*Ranken, Rev. C.	0	10	6
*a*Ravenstein, E. G., Esq. ..	1	1	0
*a*Redman, T. E., Esq.	1	1	0
*a*Reed, Rev. S.	1	1	0
*a*Reid, J. W., Esq.	1	1	0
*a*Renton, Miss	0	10	6
*a*Reynolds, Rev. C. L.	0	10	6
*a*Reynolds, Rev. Dr.	0	10	6
*a*Rhodes, Rev. A. J.	1	0	0
*a*Richards, Rev. Dr. W. J. B.	0	10	6
*a*Richardson, Rev. A. P. ..	1	1	0
*a*Richardson, Rev. G.	1	1	0
*a*Riggs, Rev. J. S. (1892–93) ..	1	1	0
*a*Robertson, D. C., Esq. ..	1	1	0
*a*Robin, Rev. Canon	0	10	6
*a*Robin, Mrs.	1	0	0
*a*Robson, Rev. George, D.D. ..	0	10	6
*a*Rogers, Rev. W. H., D.D. ..	1	1	0
*a*Ross, Rev. D. M.	0	10	6
*a*Rountree, John, Esq... ..	0	10	6
*a*Rouse, W. H. D., Esq. ..	0	10	6
*a*Rowe, Rev. G. S.	1	1	0
*a*Rumsey, Rev. Lacey H. ..	0	10	6
*a*Rushton, Miss (1894–95) ..	2	2	0
*a*Russell, David, Esq.	1	1	0
*a*Samuel, Charles, Esq. ..	1	1	0
*a*Saunders, John A., Esq. ..	0	10	6

	£	s.	d.
*a*Scattergood, James, Esq. ..	1	1	0
*a*Schuster, F. L., Esq... ..	0	10	6
*a*Shackleton, Rev. T.	0	10	6
*a*Sharp, Miss	0	10	6
*a*Sheffield, Mrs...	0	10	6
*a*Shiells, Robert, Esq... ..	0	10	6
*a*Shone, Miss	0	10	6
*a*Short, John, Esq., J.P. ..	1	1	0
*a*Sinclair, Alex., Esq.	1	1	0
*a*Skipwith, Mrs. F.	1	1	0
*a*Skrine, Rev. H. H.	0	10	6
*a*Slade, Wm., Esq.	0	10	6
*a*Smart, F. G., Esq.	1	1	0
*a*Smiles, Henry, Esq.	1	1	0
,, ,, (Don.) ..	1	1	0
*a*Smith, Cicero, Esq.	0	10	6
*a*Smith, H., Esq.	1	0	6
*a*Smith, Rev. R. C.	1	0	0
*a*Smithe, Rev. F.	1	1	0
*a*Smyth, Col. E.	1	1	0
*a*Somervell, R., Esq.	0	10	6
*a*Soper, John, Esq.	1	0	6
*a*South Shields Public Library (per Thomas Pyke, Esq.) ..	0	10	6
*a*Southwell, Rev. H. Burrows	1	1	0
*a*Sparrow, Arthur, Esq.	0	10	6
*a*Spearman, Col. H. R. (1894)	0	10	6
*a*Stanning, Rev. J. H.	1	1	0
*a*Stechert, Mr. G. E.	1	11	6
*a*Stevenson, W. E., Esq. ..	1	1	0
*a*Stewart, Rev. J. A.	0	10	6
*a*Stirling, Capt...	1	1	0
*a*Stirrup, Mark, Esq.	0	10	6
*a*Stock, Eugene, Esq.	0	10	6
*a*Stokes, Wistar H., Esq. (1894)	0	16	6
*a*Stone, John, Esq.	0	10	6
*a*Stonex, Rev. F. T.	0	10	6
*a*Stow, J., Esq...	0	10	6
*a*Strutt, Wm., Esq.	1	1	0
*a*Subzberger, Mayer	0	10	6
*a*Sutcliffe, Sudgen, Esq. ..	0	10	6
*a*Sutherland, Rev. A.	0	10	6
*a*Sutton, Alfred, Esq., J.P. ..	1	0	0
*a*Swayne, Rev. Canon	1	1	0
*a*Symonds, Rev. W.	0	10	6
*a*Tait, M. S., Esq.	0	10	6
*a*Taylor, Alex., Esq.	1	1	0
*a*Taylor, Miss	0	10	6
*a*Taylor, Miss S.	1	1	0
*a*Taylor, Rev. J. W. W. ..	1	1	0
*a*Taylor, J. W., Esq.	0	10	6
*a*Thackeray, Miss	0	5	0
*a*Thomson, James, Esq. ..	0	10	6
*a*Thomson, Rev. G. O. L. ..	0	10	6
*a*Thursby-Pelham, Rev. A. ..	0	10	6
*a*Tomlinson, Miss	1	1	0
*a*Trench, J. Townsend, Esq. ..	0	10	6
*a*Trimmer, Rev. H. E... ..	1	1	0
*a*Troutman, Miss M.	0	12	4
*a*Trotter, Rev. H.	1	1	0
*a*Trumbull, Rev. H. Clay, D.D.	0	10	6
*a*Turbervill, Col. J.P.	1	1	0
*a*Turbervill, Mrs. P.	0	10	0
*a*Turnbull, R. J., Esq.	1	1	0
*a*Turner, W., Esq.	0	10	6
*a*Tyndall, W. H., Esq... ..	1	1	0
*a*Vaughan Library	0	10	6
*a*Vaughan, Mrs.	1	0	0
*a*Venables, Rev. H. A... ..	0	10	6
*a*Wade, J. E., Esq.	1	0	0
*a*Waller, Rev. C. H.	1	5	0
*a*Ward, Lt.-Col., E.	1	1	0
*a*Warrington, R. S., Esq. ..	1	1	0
*a*Washington, Rev. M. ..	1	1	0
*a*Wates, Joseph, Esq.	0	10	6
*a*Waterhouse, T. Henry, Esq.	1	1	0
*a*Watson, D. M., Esq.	1	1	0
*a*Watson, G., Esq.	0	10	6
*a*Watt, A. P., Esq.	1	1	0
*a*Watters, Rev. J. D., M.A. ..	1	1	0
*a*Wauchope, Rev. Dr.	0	10	6
*a*Weldon, J. H., Esq., J.P. ..	0	10	6
*a*Westwood, A. A., Esq. ..	0	10	6
*a*Wheeler, Dr. D'Erf (1893–94)	1	1	0
*a*Wheeler, R. G.,. Esq... ..	0	10	6
*a*Whitfield, M. W., Esq. ..	0	10	6
*a*Whitlock, Rev. G. S. (1893–94)	1	1	0
*a*Wigan, Mrs. A.	0	10	6
*a*Wigham, J. R., Esq.	1	1	0
*a*Wight, Miss	2	2	0
*a*Wilkinson, J. R., Esq. ..	1	1	0
*a*Wilkinson, late Mrs. E. ..	0	10	6
*a*Williams, Rev. Preb. Garnons (1892–93)	1	1	0
*a*Williams, Miss	1	1	0
*a*Williamson, V. A., Esq. ..	1	1	0
*a*Wilson, Rev. J. Stewart, D.D.	1	0	0
*a*Winter, Rev. D., M.A. ..	0	10	6
*a*Woodhouse, A. J., Esq. ..	1	1	0
*a*Wright, W. Aldis, Esq. ..	2	2	0
*a*Wright, Rev. C. A. H., D.D.	1	0	0
*a*Wright, Mrs. J. W.	1	1	0
*a*Yeates, J. Simpson, Esq. ..	0	10	6
*a*Young, Mrs. Baring (1892–93)	2	2	0
	£436	9	4

SUMMARY OF LOCAL SOCIETIES.

(Acknowledged in detail under special heading.)

	Sales of Books, Maps, &c.			Lectures.			Subscriptions.		
	£	s.	d.	£	s.	d.	£	s.	d.
Aberdeen	..			..			5	9	6
Adelaide	..			..			7	0	0
Bolton	..			..			2	12	6
Briton Ferry	..			..			1	16	6
Burnley	..			..			0	12	6
Cambridge, Mass., U.S.A.	5	3	7	..			25	5	1
Cheltenham	..			..			10	8	0
Chester	..			..			2	2	0
Chicago	..			..			1	0	0
Dover	..			..			4	4	0
Dublin	..			..			3	13	6
Eastbourne	..			..			1	1	0
Epsom	..			..			1	11	6
Folkestone..	..			..			1	1	0
Frome	..			..			5	15	6
Greenock	..			..			1	10	0
Jerusalem	..			..			3	3	0
Lancaster	..			..			1	1	0
Leamington	..			..			1	11	6
Lichfield	..			..			5	6	8
Liverpool	..			..			5	10	7
Manchester	..			..			5	4	0
Oxford	..			..			0	10	6
Scarborough	..			..			1	0	6
Stroud	..			..			2	12	6
Subscriptions received through Rev. Thos. Harrison	..			2	2	6	4	14	6
Swansea	..			..			4	4	0
Whitchurch	..			..			0	10	6
	£5	3	7	£2	2	6	£110	11	10

List of Subscriptions received through the Honorary Local Secretaries.

ABERDEEN LADIES' ASSOCIATION.

Miss Mary Forbes, *Hon. Sec.*

13th Dec.—By cash .. .. .. £5 9*s.* 6*d.*

	£	*s.*	*d.*
*a*Allan, David, Esq., 122, Union Street	0	10	6
*a*Davidson, Miss M. M., Banchory, N.B..	0	10	6
*a*Doak, Rev. Andrew, 15, Queen's Road..	0	10	6
*a*Duthie, Mrs., 20, Albyn Place	0	10	0
*a*Forbes, Rev. John, D.D., 3, Westfield Terrace.. ..	0	10	0
*a*Gordon, William, Esq., 80, Union Street	0	5	0
*a*Hunter, William, Esq., LL.D., 80, Union Street ..	0	10	6
*a*Hutchinson, Thomas, Esq., Ingleside, Cults... ..	0	10	6
*a*M.	0	2	6
*a*Mitchell, David, Esq., Advocate, 24, Adelphi	0	10	6
*a*Mitchell, J. Stodart, Esq., Advocate, 24, Adelphi ..	0	2	6
*a*Nicol, J. B., Esq., Inverdee, Cults.	0	5	0
*a*Simpson, Alexander, Esq., 8, Golden Square	0	5	0
*a*Spence, Miss, 32, Albyn Place	0	10	6

ADELAIDE.

Rev. W. R. Fletcher, *Hon. Sec.*

31st Oct.—By cash .. .. .. £7 0*s.* 0*d.*

	£	*s.*	*d.*
*a*Boaz, Rev. A. T.	0	10	6
*a*Cox, Rev. F. W.	0	10	6
*a*Fletcher, Rev. W. Roby	0	10	6
*a*Jones, Rev. W.	0	10	6
*a*Kennion, Right Rev. Bishop	0	10	6
*a*Lyall, Rev. James..	0	10	6
*a*Lyall, Mr.	0	10	6
*a*Mead, Rev. S.	0	10	6
*a*Mullens, Josiah, Esq.	1	0	0
*a*Murray, D., Esq.	1	0	0
*a*Paton, Rev. Dr.	0	10	6
*a*Rorke, Rev. E.	0	10	6

BOLTON.

Rev. S. Bond, *Hon. Sec.*

By cash .. .. £2 12*s.* 6*d.*

	£	*s.*	*d.*
*a*Cross, James C., Esq., Bedford House (1892-93) ..	1	1	0
*a*Glen-Bott, Rev. C., St. Thomas	0	10	6
*a*Hearn, Rev. L. (1892-93), Astley Bridge	1	1	0

BRITON FERRY.

REV. J. LL. THOMAS, M.A., *Hon. Sec. and Lecturer to the Fund.*

4th Dec.—By cash	.. .. ..	£1	6*s.* 0*d.*
19th „ „	.. .. ..	£0	10*s.* 6*d.*

	£	*s.*	*d.*
*a*Grenfell, Miss	0	10	6
*a*Llewelyn, Sir. J. T. D., Bart.	0	10	6
*a*Madden, James, Esq.	0	10	6
Rees, Dr. J.P. (Don.)	0	5	0

BURNLEY.

ALFRED STRANGE, ESQ., *Hon. Sec.*

4th Dec.—By cash..	£0	12*s.*	6*d.*

	£	*s.*	*d.*
*a*Grant, F. J., Esq., J.P., Bank Parade	0	10	0
*a*Stroyan, Mrs., Branshaw..	0	2	6

CAMBRIDGE, MASS., U.S.A.

REV. PROF. THEODORE F. WRIGHT, PH.D., *Hon. General Sec. and Lecturer to the Fund.*

	£	*s.*	*d.*
6th Oct.—By cash	13	10	6
16th Nov. „	13	0	10
11th Dec. „	3	17	4

	Dollars.
*a*Adams, Rev. John W.	5·00
*a*Borden, Mrs. Jefferson	5·00
*a*Borden, Mrs. William	2·50
*a*Brückbawer, Fred, Esq.	3·00
*a*Clark, E. W., Esq.	5·00
*a*Cone, Mrs. S. B.	2·50
*a*Davis, Professor W. W.	2·50
*a*Davis, Miss Maria L...	2·50
*a*Dobbs, Rev. A. S., D.D.	2·50
*a*Gates, Herbert W., Esq.	5·00
*a*Gelston, Rev. J. M.	5·00
*a*George, R. D., Esq.	2·50
*a*Hill, Olive, Esq.	2·50
*a*Hodgkins, Dr. D. W...	5·00
*a*Hoffman, Very Rev. E. A.	10·00
*a*Hopkins, Mrs. Theo. A.	5·00
*a*Hyde, Clarence M., Esq.	5·00
*a*Johnston, Rev. J. A.	2·50
*a*Lasby, C. C., Esq.	2·50
*a*Morrison, Dr. J. H.	2·50
*a*Morrow, Rev. James, D.D.	2·50

	Dollars.
*a*Perry, J. H., Esq.	2·50
*a*Reed, Rev. James	2·50
*a*Ross, Rev. Wm.	5·00
*a*Rubinkam, Rev. N. I.	2·50
*a*Safford, Rev. L. S.	2·50
*a*Scranton Public Library (1893–94)	10·00
*a*Sherman, Charles C., Esq.	2·50
*a*Stewart, Rev. R. L.	2·50
*a*Straus, Hon. Oscar S.	5·00
*a*Williams, Rev. A. A.	2·50
*a*Williams, Mrs. C.	5·00
Sales of Books, Maps, &c.	26·82

CHELTENHAM.

DR. EDWARD T. WILSON, *Hon. Sec.*

31st Oct.—By cash .. .. .. £10 8*s.* 0*d.*

	£	*s.*	*d.*
*a*Bell, Rev. Canon	1	1	0
*a*Birchall, Miss	1	1	0
*a*Browne, Miss H. Wylde	0	10	6
*a*Browne, Miss Wylde	0	10	6
*a*Crofts, Mrs.	0	5	0
*a*Ducie, Right Hon. Earl	5	0	0
*a*Howard, Miss	0	10	0
*a*Hutchinson, Rev. Canon	0	5	0
*a*Litton, Miss H.	0	10	0
*a*Robinson, Miss	0	5	0
*a*Wilson, Dr. Edward T.	0	10	0

CHESTER.

REV. J. CAIRNS MITCHELL, *Hon. Sec.*

28th Oct.—By cash .. .. .. £2 2*s.* 0*d.*

	£	*s.*	*d.*
*a*Howson, Rev. F., M.A.	1	1	0
*a*Mitchell, Rev. J. Cairns (1892–93)	0	10	6
*a*Wilbraham, Miss	0	10	6

CHICAGO.

REV. PROF. H. B. WATERMAN, *Hon. Sec.*

27th Nov.—By cash .. .. .. £1 0*s.* 0*d.*

	£	*s.*	*d.*
*a*Frederick, Rev. Gilbert, Englewood	0	10	0
*a*Garrett Biblical Institute, Evanston	0	10	0

DOVER.

E. Wollaston Knocker, Esq., *Hon. Sec.*

	£	s.	d.
19th Oct.—By cash	1	1	0
22nd Nov. „	3	3	0

	£	s.	d.
*a*Knocker, E. Wollaston, Esq.	1	1	0
*a*Puckle, Rev. Canon (1891–93)	3	3	0

DUBLIN.

Rev. Maurice Day, *Hon. Sec.*

	£	s.	d.
23rd Nov.—By cash	1	11	6
18th Dec. „	2	2	0

	£	s.	d.
*a*Caldwell, Mrs.	0	10	6
*a*Day, Rev. Maurice	0	10	6
*a*Hayes, Rev. F. C., M.A.	0	10	6
*a*Lindsay, Rev. T. Somerville	0	10	6
*a*Smith, Rev. Canon	0	10	6
*a*White, H. K., Esq., J.P.	0	10	6
*a*Wrench, Mrs.	0	10	6

EASTBOURNE.

Rev. Henry R. Whelpton, *Hon. Sec.*

4th Dec.—By cash	1	1	0

	£	s.	d.
*a*Greenwood, Dr.	1	1	0

EPSOM.

Miss E. Hislop, *Hon. Sec.*

25th Nov.—By cash .. .. .. £1 11*s* 6*d*.

	£	s.	d.
*a*Daniel, Dr. (1892-93)	1	1	0
*a*Hislop, Miss E.	0	10	6

FOLKESTONE.

Rev. E. H. Cross, D.D., *Hon. Sec.*

	£	s.	d.
*a*Cross, Rev. E. H., D.D.	1	1	0

FROME

REV. R. RAIKES BROMAGE, *Hon. Sec.*

	£	s.	d.
12th Dec.—By cash	3	3	0
20th „ „	2	12	6

	£	s.	d.
*a*Bromage, Rev. R. Raikes, Keyford Parsonage ..	0	10	6
*a*Daniel, George, Esq., Nunney Court	0	10	6
*a*Daniel, Rev. W. E., East Pennard	0	10	6
*a*Flatman, Alderman E., Esq., J.P., Keyford	0	10	6
*a*Harvey, W. B., Esq. (1892-93), Bath Street	1	1	0
*a*Tanner, Joseph, Esq., J.P., Seathwaite Cottage ..	1	1	0
*a*Thompson, Miss, Rock Hill	0	10	6
*a*Thompson, Henry, Esq., Spring Hill	0	10	6
*a*Wiltshire, G. W., Esq., Bank House	0	10	6

GREENOCK.

REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.

25th Oct.—By cash .. .. .. £1 10*s.* 0*d.*

	£	s.	d.
*a*Macmillan, Rev. Hugh, D.D., LL.D., F.R.S.	1	0	0
*a*Paterson, Thos. L., Esq.	0	10	0

JERUSALEM.

REV. THEODORE E. DOWLING, *Hon. Sec.*

By cash .. .. £3 3*s.* 0*d.*

	£	s.	d.
*a*Bergheim, T. L. Melville, Esq.	1	1	0
*a*Dedoué, de N. D. de S., Père	0	10	6
*a*Dowling, Rev. Theodore E.	0	10	6
*a*Lagrange, Mons. R. P.	0	10	6
*a*Tadros, Constantine N., Esq.	0	10	6

LANCASTER.

REV. S. F. MAYNARD, *Hon. Sec.*

	£	s.	d.
*a*Maynard, Rev. S. F.	1	1	0

LEAMINGTON.

REV. J. W. JOHNSON, M.A., *Hon. Sec.*

	£	s.	d.
3rd Nov.—By cash .. .. .. £1 11s. 6d.			
*a*Brandt, Miss	0	10	6
*a*Johnson, Rev. J. W., M.A. (1892-93)	1	1	0

LICHFIELD.

H. M. MORGAN, ESQ., *Hon. Sec.*

	£	s.	d.
20th Dec.—By cash .. .. .. £5 6s. 8d.			
*a*Bridgeman, Mrs., The Close	0	10	0
*a*Churchill, Miss, Heath Cottage..	0	10	6
*a*Churchill, Major Seton, Whitehall	0	10	6
*a*Gresley, Mrs., The Close..	0	10	6
*a*Hinckley, F., Esq., Netherstone..	0	10	0
*a*Lichfield, Bishop of, Palace	1	1	0
*a*Morgan, H. M., Esq., St. John Street	0	10	6
*a*Phillips, Mrs. Newton, Pipe Grange	0	5	0
*a*Richardson, J. C., Esq., Borrocop House	0	10	6
*a*Seckham, Mrs., Beacon Place	0	10	0

LIVERPOOL.

REV. J. H. SKEWES, *Hon. Sec.*

	£	s.	d.
13th Dec.—By cash .. .. .. £5 10s. 7d.			
*a*Allan, R. G., Esq., 19, James Street	0	10	6
*a*Bewley, John, Esq., 16, Beresford Road, Oxton ..	1	1	0
*a*Gardner, H., Esq., c18, Exchange	0	10	6
*a*Macfie, Colonel, J.P., 34, Moorfields	1	1	0
*a*Matheson, N., Esq., 9, Croxteth Road	1	0	0
*a*Roberts, T., Esq. (1892-93), 17, York Street	1	1	0
*a*Skewes, Rev. J. Henry, Holy Trinity	0	10	6

MANCHESTER.

REV. W. F. BIRCH, *Hon. Sec.*

	£	s.	d.
28th Oct.—By cash	2	2	0
16th „ „	3	2	0
	£	s.	d.
*a*Barlow, J. R., Esq.	0	10	6
*a*Eastwood, J. A., Esq.	0	10	6
*a*Phillips, Robert, Esq.	1	0	0
*a*Robinson, Rev. A. E.	1	1	0
*a*Rockwood, C. J., Esq.	0	10	6
*a*Sharp, The Misses	1	1	0
*a*Symonds, Rev. Canon	0	10	6

OXFORD.

REV. L. J. MONTFORT BEBB, *Hon. Sec.*

	£	*s.*	*d.*
*a*Bebb, Rev. L. J. Montfort	0	10	6

SCARBOROUGH.

J. H. PHILLIPS, ESQ., *Hon. Sec.*

21st Nov.—By cash .. .. £1 0*s.* 6*d.*

	£	*s.*	*d.*
*a*Flint, Dr.	0	10	6
*a*Tindall, Mrs. Richard	0	10	0

STROUD.

T. S. OSBORNE, ESQ., *Hon. Sec.*

3rd Oct.—By cash .. .. £2 12*s.* 6*d.*

	£	*s.*	*d.*
*a*Carpenter, J. H., Esq., Randwick	0	10	6
*a*Evans, Arthur, Esq., Brimscombe	1	1	0
*a*Harper, James, Esq., Ebley	0	10	6
*a*Osborne, T. S., Esq., Lower Street	0	10	6

SUBSCRIPTIONS AND PROCEEDS OF LECTURES RECEIVED THROUGH THE REV. THOS. HARRISON, *Lecturer to the Fund.*

18th Dec.—By cash .. .. .. £6 17*s.* 0*d.*

	£	*s.*	*d.*
*a*Furness, Alderman Thomas, J.P., West Hartlepool ..	0	10	6
*a*Howarth, Miss, Burnley..	0	10	6
*a*Joy, Rev. Canon, Benenden	0	10	6
*a*Middleton, R.M., Esq., West Hartlepool	0	10	6
*a*Parkinson, W., Esq., J.P., Burnley	0	10	6
*a*Parr, Rev. R. E., West Hartlepool	0	10	6
*a*Pitts, Rev. F. J., Maida Vale	0	10	6
*a*Strange, Alfred, Esq., Burnley	0	10	6
*a*Ward, J. Langfield, Esq., M.A., Burnley	0	10	6
Proceeds of Lectures delivered at Burnley, Ripon, Stanhope, and Hartlepool	2	2	6

SWANSEA.

J. HALL, ESQ., *Hon. Sec.*

27th Nov.—By cash .. .. .. £4 4*s.* 0*d.*

	£	*s.*	*d.*
*a*Hall, Joseph, Esq. (1892–93)	2	2	0
*a*Smith, Rev. Canon, M.A. (1892–93)	2	2	0

WHITCHURCH.

S. Tayleur Gwynn, Esq., M.D., *Hon. Sec.*

	£	*s.*	*d.*
*a*Gwynn, S. Tayleur, Esq., M.D.	0	10	6

SUMMARY.

From September 18th to December 20th, 1893.

	£	*s.*	*d.*
Annual Subscriptions and Donations	436	9	4
Annual Subscriptions from Local Societies and Proceeds of Lectures	112	14	4
Sales of Maps, Books, and other Publications ..	185	7	3
	£734	10	11

Subscriptions Received after going to Press.

	£	*s.*	*d.*
Rev. C. G. C. Parr	0	10	6
H. S. Hird, Esq.	0	10	6
Stroud (T. S. Osborne, Esq.)	1	1	0
Dundee (Alex. Scott, Esq.)	2	18	10
Rev. E. W. Estcourt	0	10	6
Maidstone (Rev. Wm. Spear, M.A., M.D.)	0	10	6
Rev. C. J. Rowland Berkeley	0	10	6
Rev. Dr. A. Henderson	0	10	6
J. Poynton Haden, Esq.	0	10	6
J. Sanderson, Esq.	1	1	0
Rev. H. Jones Henry	0	10	6
J. B. Oliver, Esq.	0	10	6
Sherman W. Brown, Esq.	0	10	6
Allan Marriott, Esq.	0	10	6
Col. Puget	0	10	6
Major Loftus Thackwell	0	10	0
G. Parkinson, Esq.	2	0	0
M. M. Wilson, Esq.	1	1	0
Rev. Chas. Tanner	0	10	6
G. C. Ashmead, Esq.	0	10	6
R. J. Pressley, Esq.	0	10	6
Henry T. Twelves, Esq., C.E.	0	10	6
Yeovil (Rev. A. Phillips)	2	2	0
Manchester (Rev. W. F. Birch)	5	15	0
E. R. Shaw, Esq.	0	10	6
Rev. Canon Franklin	1	1	0
Belfast (Sir W. Q. Ewart, Bart.)	30	0	0

LIST OF HONORARY SECRETARIES AND LOCAL ASSOCIATIONS.

AUSTRALIA.

ADELAIDE: Rev. W. Roby Fletcher, Wavertree, Kent Town.
MELBOURNE: E. F. J. Love, Esq., B.A., Queen's College, University of Melbourne.
SOUTHERN FORREST, N.S.W.: Rev. Alfred George Stoddart.
SYDNEY, N.S.W.: Rev. R. Steel, D.D., Lewington House, St. Leonards.

CANADA.

ONTARIO: Rev. Commander L. G. A. Roberts, 67, George Street, Hamilton.

ENGLAND.

ALFRETON: Jos. Geo. Wilson, Esq., The Firs.
BARNSTAPLE: Mr. Wm. Rowe, 35, Boutport Street.
BATH: General Warren Walker, R.E., Tilehurst, Sion Hill.
BAYSWATER, W.: Surgeon-General R. F. Hutchinson, M.D., Clanricarde Gardens.
BEACHCROFT, CORNWALL: Samuel Hicks, Esq.
BIRMINGHAM: Rev. Canon Evans, Solihull Rectory.
BISHOP'S WALTHAM: Rev. H. R. Fleming, Corhampton Vicarage.
BLACKBURN, LANCASHIRE:
BOLTON AND HORWICH: Rev. S. Bond, Church Institute.
BOURNEMOUTH: W. McGregor, Esq., M.I.E.E., The Polytechnic.
BRIGHTON: W. Clarkson Wallis, Esq., Springfield, Withdean.
BROMLEY COMMON: Rev. H. Hamilton Jackson, Cheriton.
BROSELEY: Rev. I. W. Johnson, M.A., Benthall.
BURNLEY: Alfred Strange, Esq., Craven Lodge.
CHELTENHAM: Dr. E. Wilson, Westal.
CHESTER: Rev. J. Cairns Mitchell, B.D., F.R.A.S., 57, Parkgate Road.
CHICHESTER: Mrs. Henry Smith, St. John's House.
CHISLEHURST: Rev. Francis H. Murray, Rectory.
CLIFTON and BRISTOL: Rev. Canon Wallace, M.A., 3, Harley Place.
DARLINGTON: J. P. Pritchett, Esq., 24, High Row.

DITCHLING VICARAGE, SUSSEX: Rev. Francis C. Norton.
DOVER: E. Wollaston Knocker, Esq., Castle Hill House.
EASTBOURNE: Rev. Canon Whelpton, St. Saviour's Vicarage.
EPSOM: Miss Hislop, High Street.
FALMOUTH, for the County of Cornwall: Wilson L. Fox, Esq., Carmino.
FOLKESTONE: Rev. E. H. Cross, D.D., Belvedere, Trinity Road.
FROME: Rev. R. Raikes Bromage, M.A., Keyford Parsonage.
GUERNSEY: John Whitehead, Esq., Esplanade.
GUILDFORD: Colonel Paske.
HARTLEPOOL and WEST HARTLEPOOL: Rev. Robert Edmund Parr.
HITCHIN: J. Pollard, Esq., High Down.
HOLYHEAD: Rev. W. R. Jones, Preswylfa.
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LICHFIELD: Herbert M. Morgan, Esq.
LINCOLN: Rev. Canon Hector Nelson.
LIVERPOOL: Rev. J. H. Skewes, Holy Trinity.
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MANCHESTER: *Hon. Treas.*—C. J. Heywood, Esq., Williams Deacon and Manchester and Salford Bank. *Hon. Sec.*—Rev. W. F. Birch, St. Saviour's Rectory.
MANSFIELD: Mr. W. Gouk, 3, Westgate, Mansfield.
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NOTTINGHAM: Rev. V. J. Higgins, Awsworth Vicarage.
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PLYMOUTH: J. B. Rowe, Esq., J. Shelly, Esq., and H. B. S. Woodhouse, Esq.
RAMSGATE: Rev. C. Harris, M.A., St. Lawrence.
RIPON: Rev. G. G. S. Thomas, 2, Princess Terrace.
SALISBURY: J. Lardner Green, Esq., M.R.C.S., F.R.M.S.
SCARBOROUGH: J. H. Phillips, Esq., 22, Albemarle Crescent.
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SOUTHPORT: Mr. R. Penty, 44, Linaker Street.
SOUTH SHIELDS: Rev. Arthur McCullagh, M.A., The Rectory, St. Stephen's.
ST. ALBANS: Rev. W. Bailey, Colney Heath Rectory.
STAPLEHURST: Rev. Wm. Peterson, Biddenden Rectory.
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STROUD, GLOUCESTERSHIRE: T. S. Osborne, Esq.
THE POTTERIES, BURSLEM: Rev. Robert E. Daubeny, Sneyd Clergy House.
TUNBRIDGE WELLS: Rev. J. H. Townsend, D.D., St. Mark's, Herne Lodge.
UXBRIDGE: Rev. A. A. Harland, M.A., F.S.A., Harefield Vicarage.
WELLINGTON, SALOP: Rev. W. Earl, Hadley.
WESTON-SUPER-MARE: Rev. Henry George Tomkins, Park Lodge.
WHITCHURCH, SALOP: Dr. S. Tayleur Gwynn, St. Mary's House.
WILLESDEN: The Ven. Archdeacon Atlay.
WOLVERHAMPTON: Mr. J. McD. Roebuck, 3, Darlington Street.
WORCESTER: Rev. Francis J. Eld, The Whiteladies.

LIST OF DONATIONS AND SUBSCRIPTIONS.

FROM DECEMBER 20TH, 1893, TO MARCH 20TH, 1894.

a denotes Annual Subscriber.

*** If any omission or mistake be observed in the following lists, the Secretary will be very glad to be informed of it, and will rectify the error in the next *Quarterly Statement.*

	£	s.	d.
*a*Ablett, Dr. Edward (1893-94)	1	1	0
*a*Adcock, Rev. H. H. H. ..	0	10	6
*a*Aitchinson, Miss	0	10	6
*a*Alexander, S. J., Esq. ..	0	10	6
*a*Alexander, James, Esq. ..	1	1	0
*a*Alford, Rev. B. H.	1	1	0
*a*Allcard, Mrs. F.	0	10	6
*a*Anderson, Mrs.	3	3	0
*a*Appleford, W., Esq., Collection made by..	1	0	0
*a*Appleton, Rev. R.	1	1	0
*a*Arbuthnot, Mrs. M. H. ..	2	2	0
*a*Archer, Miss	0	5	0
*a*Ashmead, G. C., Esq. ..	0	10	6
*a*Aston, T. H., Esq.	0	5	0
*a*Back, Miss	1	1	0
*a*Badcock, Rev. Canon (1893-94)	2	2	0
*a*Bailey, Charles, Esq... ..	1	1	0
*a*Bain, G. W., Esq.	0	10	6
*a*Baker, Sir T. H.	1	1	0
*a*Balance, H. H., Esq... ..	0	10	6
*a*Barclay, Charles A., Esq. ..	1	1	0
*a*Bardsley, Robt., Esq. ..	1	1	0
*a*Barnes, Rev. Thos.	0	10	6
*a*Barnet, H. M., Esq. (3 years)	1	11	6
*a*Barnhill, Mrs. C.	1	0	0
*a*Baron, Robt., Esq.	0	10	6
*a*Baroody, Dr.	0	10	6
*a*Barstow, Miss F. A.	1	1	0
*a*Baxter, Rev. George C. ..	0	10	0
*a*Baxter, Miss M. E.	0	10	6
*a*Beaufort, Rev. D. A... ..	1	1	0
*a*Beaufort, Miss	1	1	0
*a*Beaufort, W. M., Esq. ..	1	1	0
*a*Bell, Rev. James	0	10	6
*a*Bell, Wm., Esq.	0	10	6
*a*Bell, Rev. W. R.	0	10	6
*a*Ben Oliel, Rev. A.	0	10	6
*a*Benton, Rev. A. S.	0	10	6
*a*Berens, Rev. R. H.	1	1	0
*a*Berkeley, Rev. C. J., Rowland	0	10	6
*a*Berwick, John, Esq.	0	10	6
*a*Beynon, Mrs.	0	10	6
*a*Bittleston, Rev. E.	0	10	6
*a*Blake, Mrs.	0	10	6
*a*Blandy, H. B., Esq.	0	10	6
*a*Blandy, Miss M. A.	1	1	0
*a*Blandy, Mrs. H. B.	0	10	6
*a*Block, Rev. C. E.	1	1	0
*a*Booker, W. H., Esq.	0	10	6
*a*Borradaile, Mrs.	0	10	0
*a*Boyd, Rev. D. C.	1	15	0
*a*Boyd, T. Hunter, Esq. ..	1	1	0
*a*Brown, Miss Nessie	1	1	0
*a*Brown, Langton, Esq. ..	0	10	6
*a*Brown, W. Sherman, Esq. ..	0	10	6
*a*Browne, Rev. C. G.	1	11	6
*a*Brucker, Mons. Rev. Joseph	0	10	6
*a*Bull, Mrs.	1	1	0
*a*Bullinger, Rev. Dr.	1	1	0
*a*Burnley, James, Esq... ..	1	1	0
*a*Buscarlet, Rev. A. F.	1	1	0
*a*Butcher, L. G., Esq... ..	1	0	0
*a*Butcher, Miss..	0	10	0
*a*Button, E., Esq.	0	10	6
*a*Buxton, J. F. Victor, Esq. ..	1	1	0
*a*Byron, J. R., Esq.	0	10	6
*a*Campbell, Henry A., Esq. ..	1	1	0
*a*Canterbury, Dean and Chapter of	1	1	0
*a*Cardew, Rev. J. H.	1	0	0
	1		

	£	s.	d.
aCarlisle, Rt. Rev. the Lord Bishop of	1	1	0
aCarpenter, Rev. Prof. J. Estlin	1	1	0
aCarr, Rev. A.	1	1	0
aCarr, Rev. W.	1	1	0
aCarter, Rev. Willoughby ..	1	1	0
aCates, Arthur, Esq.	0	10	6
aCave, Rev. Prof., B.A., D.D. .	1	1	0
aCaw, Miss	1	1	0
aChallinor, J., Esq.	1	1	0
aChambers, C. D., Esq. ..	0	10	6
aChampion, Rev. Chas. T. ..	0	10	6
aChristian, Rev. G.	1	1	0
aClark, Miss M.	0	10	6
aClarke, General J.	0	10	0
aClarke, Rev. T. C.	0	10	6
aClendinning, Miss	0	10	6
aClose, Rev. M. H.	1	1	0
aCobb, J. F., Esq.	0	10	6
aColchester, Rev. H. B. ..	0	10	6
aComber, Geo., Esq.	1	1	0
aCooke, Genl. A. C.	1	0	0
aCorfe, Mrs. F. M.	0	10	6
aCorsbie, Mrs. A. H. H. ..	1	1	0
aCoulson, Canon	1	1	0
aCourteney, Miss F.	1	1	0
aCourthope, G. C., Esq. ..	1	1	0
aCourtier, Henry, Esq. ..	0	10	6
aCowell, Genl. Sir John ..	2	0	0
aCowley, Thomas H., Esq. ..	0	10	6
aCrewdson, Robt., Esq. ..	1	1	0
aCudworth, J., Esq.	1	1	0
aCulross, Rev. J., D.D. ..	1	1	0
aCumming, Rev. Dr. J. E. ..	0	10	6
aCurling, Rev. J. J.	1	0	0
aDalton, Rev. Thomas ..	1	1	0
aDartnell, G. E., Esq.	0	10	6
aDavey, Rev. W. H.	0	10	6
aDavies, Rev. J. Alden ..	0	10	6
aDawson, Rev. J.	1	1	0
aDeacon, Miss	2	0	0
aDenny, Prof. Collins	0	10	3
aDevenish, M. H. W., Esq. ..	0	10	6
aDewick, Rev. E. S.	1	1	0
aDixon, W., Esq.	0	10	6
aDobinson, Henry	1	1	0
aDodgson, J., Esq.	0	10	6
aDouglas, D. R., Esq.	1	1	0
aDouglas, Rev. G. C. M., D.D.	1	1	0
aDouglas, Rev. Robt.	0	10	6
aDouglas, Rev. C.	0	10	6
aDouglas, Sir James	1	1	0
aDownward, Miss H.	0	10	0
aDrabnell, Miss H. A.	0	10	6
aDruitt, Rev. Charles	1	1	0
aDrummond, Capt. A. M. ..	1	0	0
aDrummond, Mrs. Cecil ..	1	1	0
aDuncan, J. F., Esq., M.D. ..	1	1	0
aDykes, J. O., Rev. Dr ..	1	1	0
aEaton, G. C., Esq.	0	10	6
aEmbleton, Henry C., Esq. ..	1	1	0
aEstcourt, Rev. E. W.	0	10	6
aEvans, Mrs. L.	2	2	0
aEvans, Rev. C.	0	10	6
aEwan, W. M., Esq.	0	10	6
aFarrer, Rev. W.	1	1	0
aFausset, Rev. Canon, D.D. ..	1	1	0
aFeatherstonhaugh, Rev. W. ..	0	10	6
aFenning, Lieut.-Colonel ..	1	1	0
aForrester, Lord	0	10	6
aFort, J. A., Esq.	1	1	0
aFoster, Richard, Esq.	2	2	0
aFoster, R., Esq.	0	10	6
aFoster, Rev. Arnold	0	10	6
aFowler, Rev. J. T.	0	10	6
aFranklin, Rev. Canon (1892–93)	1	1	0
aFreshfield, D. W., Esq. ..	1	1	0
aFry, Lewis, Esq. (1894–95) ..	2	2	0
aFry, W. H. Esq.	1	1	0
aGamble, Col. David	1	1	0
aGarnett, Miss	1	0	0
aGarrett and Haysom, Messrs.	0	10	6
aGeden, Rev. H. S.	1	1	0
aGilman, Henry, Esq.	0	10	6
aGirdlestone, Rev. Canon ..	1	1	0
aGoddard, Rev. C. V.	0	10	0
aGoddard, Mrs.	0	10	0
aGofton, J. Edward, Esq. ..	1	1	0
aGoldsmid, Major-General Sir F. J., C.B.	1	1	0
aGorringe, Mrs.	0	10	6
aGraham, John E. T., Esq. ..	1	1	0
aGrandmont, Mons le, Docteur A. (per Messrs. Luzac & Co.)	0	10	6
aGregory, J. V., Esq.	0	10	6
aGrist, Rev. G. C.	0	10	6
aGubbins, Mrs. H. L.	0	10	6
aHack, Daniel, Esq.	0	10	6
aHaden, J. Poynton, Esq. ..	0	10	6
aHalliday, Genl.	1	1	0
aHankey, Capt. F.F.B. ..	1	0	0
aHankinson, T. J., Esq. ..	1	1	0
aHanson, Rev. E. K.	0	10	6
aHarris, Miss S.	1	1	0
aHarris, Rev. H. Kingsford ..	1	1	0
aHarrison, Miss M. T.	1	1	0
aHarrison, Miss	0	10	6
aHarvey, Rev. A. F.	2	2	0
aHaywood, Archdeacon ..	1	1	0
aHazell, C., Esq.	1	1	0
aHeadlaw, Rev. A. C.	1	1	0
aHeath, Miss	1	1	0
aHedley, Rev. T.	1	1	0
aHelme, Rev. Robt.	1	1	0
aHenderson, R., Esq.	0	10	6

	£	s.	d.
aHenderson, Rev. Dr. A. ..	0	10	6
aHenry, Rev. H. Jones ..	0	10	6
aHervey, Mrs. C.	1	1	0
aHewitson, Rev. J.	1	0	0
aHewitt, Major P.N. ..	1	1	0
aHeywood, A. H., Esq. ..	5	5	0
aHill, Rev. E.	1	0	0
aHilton, James, Esq.	3	0	0
aHird, H. S., Esq.	0	10	6
aHitchcock, R. E., Esq. ..	0	10	6
aHodges, Rev. H. C.	1	1	0
aHodgkin, T., Esq.	1	1	0
aHodgson-Hinde, Mrs. ..	1	0	0
aHodgson, S. H., Esq... ..	1	1	0
aHolford, C., Esq.	1	1	0
aHolford, H. P., Esq... ..	1	1	0
aHolland, Mrs. E. T.	0	10	0
aHope, T. Radford, Esq. ..	1	1	0
aHopkins, Dr. E. S.	0	10	6
aHudleston, Prof. W. H. ..	1	1	0
aHunter, Rev. Robt., LLD., F.C.S...	0	10	6
aHuntingford, Rev. Dr. E. ..	1	1	0
aHutchinson, Rev. Canon Blick	1	1	0
aHutchinson, Surg.-Gen. (the late)	1	1	0
aImperial University	0	10	0
aInge, Rev. W.	1	1	0
aJeffcock, Rev. J. T.	1	1	0
aJones, R. Hesketh, Esq. ..	1	1	0
aJoynson, R. H., Esq... ..	1	1	0
aKasteren, J. P., Von	0	10	0
aKeates, Rev. H. A.	1	1	0
aKemp, F. W. Hitchin, Esq...	1	1	0
aKinder, W. H., Esq... ..	0	10	6
aKirby, R. L., Esq.	0	10	6
aKitchener, Br.-Gen. Sir H. H., A.D.C.	1	0	0
aKnox, Lady E. H.	0	10	0
aLadds, Rev. T.	1	1	0
aLamplough, W., Esq. ..	1	1	0
aLance, Rev. W.	1	0	0
aLang, Rev. R...	0	10	6
aLawrence, Miss	1	0	0
aLefroy, Lady	1	0	0
aLeishman, Rev. Dr. Thos. ..	1	0	0
aLethbridge, Mrs. F.	2	0	0
aLevesque, Mons L'Abbe ..	0	5	0
aLey, Miss S. J.	1	1	0
aLibrary of Theol. Seminary (per J. H. Dulles)	0	10	6
aLittle, Thomas, Esq... ..	0	10	6
aL. J. E.	1	0	0
aLocock, Colonel, R.E. ..	1	1	0
aLondon Jews Society.. ..	0	10	6
aLonglands, Rev. C. P. ..	1	1	0
aLongstaff, Mrs. M. L. ..	1	1	0
aLoosely, George, Esq. ..	1	1	0
Lyall, Miss J. M. (Don.) ..	0	5	0
aLynes, Rev. B.	0	10	6
aLyth, Dr. J. B.	0	10	6
aMacdonald, W. Rae, Esq. ..	0	10	6
aMackinder, H. J, Esq. ..	1	1	0
aMcLaren, Rev. G S... ..	0	12	6
aMacMillan, Rev. Hugh ..	0	10	6
aMadan, Miss P.	0	10	6
aMaingay, Maj.-Genl. W. B...	1	1	0
aMallalieu, W., Esq.	1	1	0
aMan, General H.	0	10	6
aMarks, T. S., Esq.	0	10	6
aMarriott, Allan, Esq. ..	0	10	6
aMarshall, Rev. Jas.	1	1	0
aMartin, R. B., Esq.	1	1	0
aMartin, R. F., Esq.	1	1	0
aMartyn, Henry J., Esq. ..	0	10	6
Martyn, S. Symonds, Esq. (Don.)	0	10	6
aMason, Dr. J...	0	10	6
aMayfield, J. R.	1	1	0
aMearns, Rev. Peter	0	10	6
aMethuen, Rev. P. E. O. B. ..	0	10	6
aMethuen, Rev. J. P... ..	1	1	0
aMiland, Mrs.	0	10	6
aMinet, The Misses	2	2	0
aMitchell, Thos. F. J., Esq. ..	1	1	0
aMitchell Library, The (per James Nicol, Esq.)	0	10	6
aMoore, Rev. J., B.D... ..	0	10	6
aMoore, Rev. Canon J. H. ..	1	1	0
aMorris, Henry, Esq.	1	0	0
aMorton, H. J., Esq.	0	10	6
aMuir, Rev. James	0	10	6
aMullins, Rev. G. H.	1	1	0
aMurray, Rev. J. O.	1	1	0
aMusgrave, Rev. Canon ..	1	0	0
aMuspratt, Miss S. L... ..	0	10	6
aNewell, Rev. Wm.	0	10	6
aNewington, Rev. C. G. H. ..	0	10	6
aNewman, Dr.	0	10	6
aNewton, C. E., Esq.	1	1	0
aNicholson, Sir Charles, Bart.	1	0	0
aNicholson, E. A., Esq. ..	0	10	6
aNicolls, Lt.-General	0	10	6
aNinnis, Belgrave, M.D. ..	1	1	0
aNorris, Mrs.	1	1	0
aNorthey, Rev. A. E.	1	1	0
aOhlson, F. R., Esq.	1	1	0
aOliver, J. B., Esq.	0	10	6
aOlseen, Rev. Olaf	0	10	6
aOsgood, Prof. (per Messrs. Grevel and Co.)	0	10	6
aPaine, Prof. J. A.	0	10	6
aPaisley Philosophical Inst. ..	1	1	0
aPaley, Hon. Mrs.	0	10	6
aParker, E. E., Esq.	1	1	0
aParkinson, G., Esq. (1892–93)	2	0	0

	£	s.	d.
*a*Parkyn, Miss A.	0	10	6
*a*Parr, Rev. C. G. C.	0	10	6
*a*Payne, Miss F. O.	1	0	0
*a*Peake, Geo., Esq.	0	10	6
*a*Peard, Miss C. M.	1	1	0
*a*Peckover, A., Esq.	0	10	0
*a*Penney, Robt. A., Esq. (1892–93)	1	1	0
*a*Pethick, Miss	0	10	6
*a*Peto, Sir H.	2	2	0
*a*Pilkington, Lt.-Col.	1	1	0
*a*Pim, Miss J. J.	1	1	0
*a*Pinney, F. W., Esq.	1	1	0
*a*Platnaner, H. M., Esq. ..	0	10	6
*a*Pressley, R. J., Esq.	0	10	6
*a*Proby, Rev. W. H. B. ..	1	1	0
*a*Puget, Col.	0	10	6
a "R."	0	10	6
*a*Rabbits, C. J. Whittuck, Esq.	1	1	0
*a*Rackham, Rev. R. B. ..	0	10	6
*a*Railt, Ernest R., Esq.	0	10	6
*a*Reside, Alexr., Esq.	1	1	0
*a*Richards, Mrs. R. Valentine	0	10	6
*a*Ridley, Rev. O. M.	0	10	6
*a*Ridoutt, F., Esq.	0	10	6
*a*Riley, Mrs.	0	10	0
*a*Rivieres, Rev. Philpin de ..	0	5	0
*a*Robertson, Rev. D.	1	1	0
*a*Robertson, Prof. J., D.D. ..	0	10	6
*a*Robinson, Christopher, Esq.	1	1	0
*a*Rogers, Miss M. E.	0	10	0
*a*Roscoe, Mrs. K.	1	0	0
*a*Ross, Miss	1	1	0
*a*Ryder, C., Esq.	1	1	0
*a*Rylands, W. H., Esq. ..	1	1	0
*a*Rutter, Miss M. L.	1	1	0
*a*Salter, Rev. H. E.	0	10	6
*a*Sanderson, J., Esq.	1	1	0
*a*Saurebois, Mons. L. Abbé (per Messrs. Burns and Oates) ..	0	10	6
*a*Scammell, J., Esq.	0	10	6
*a*Scott, Mrs. L.	1	0	0
*a*Sells, E. P., Esq.	1	1	0
*a*Shackleton, Rev. T.	0	10	6
*a*Shaw, E. R., Esq.	0	10	6
*a*Sidmouth, Viscount	1	1	0
*a*Sieveking, Dr. W. (per Lucas Grasse)	0	10	6
*a*Smith, Miss Wordsworth ..	1	1	0
*a*Smithe, J. Doyle, Esq. ..	0	10	6
*a*Snape, R. J., Esq.	1	1	0
*a*Southcomb, Miss L. Hamilton	1	1	0
*a*Spencer, Frank, Esq.	1	1	0
*a*Spielman, Isidore, Esq. ..	3	3	0
*a*Stables, Rev. Howard ..	1	11	6
*a*Stanhope, Rev. B. L. ..	1	0	0
*a*Stanley, W. F., Esq.	1	1	0
*a*Stear, H., Esq.	1	1	0
*a*Stilwell, J. P., Esq.	1	1	0
*a*Stoddart, H., Esq.	0	10	6
*a*Stracey, Rev. W. J.	1	1	0
*a*Street, W., Esq.	1	1	0
*a*Stuart, Clarence E., Esq. ..	1	1	0
*a*Stuart, Robert Moody, Esq. ..	0	10	6
*a*Studdert, Rev. G.	1	1	0
*a*Styan, Miss A.	1	1	0
*a*Sutherland, Miss Jane ..	0	10	6
*a*Swainson, Rev. R. G.	0	10	6
*a*Sydney, Rt. Rev. The Lord Bishop of	1	1	0
*a*Tanner, Rev. Charles	0	10	6
*a*Tasker, H., Esq.	1	1	0
*a*Taylor, Rev. J.	0	10	0
*a*Taylor, Robert, Esq.	1	1	0
*a*Tenison, Comtesse L. ..	1	1	0
*a*Thackwell, Major Loftus ..	0	10	0
*a*Thomas, J., D.D., Esq. ..	0	10	6
*a*Thompson, J. G., Esq. ..	1	1	0
*a*Thompson, Rev. A.	1	1	0
*a*Tolson, Miss S. M.	0	10	6
*a*Tuckett, F. F., Esq.	1	0	0
*a*Tuckwell, Rev. J.	0	10	6
*a*Twelves, Henry T., Esq., C.C.	0	10	6
*a*Turton, Capt. H. A.	1	0	0
*a*Union Theological Seminary (per Messrs. Bull and Auvache)	3	3	0
*a*Université St. Joseph ..	0	10	5
*a*Vane, Hon. Rev. G. H. F. ..	1	1	0
*a*Waddell, Rev. T. B.	0	10	6
*a*Walkinshaw, W., Esq. ..	1	1	0
*a*Walsh, Mrs.	1	1	0
*a*Walter, Miss C.	1	0	0
*a*Walther, Rev. J.	0	15	9
*a*Wardlaw, A. S., Esq. ..	0	10	6
*a*Waterfall, W., Esq.	0	10	6
*a*Watson, Lt.-Col. C. M. ..	1	1	0
*a*Way, Mrs.	1	1	0
*a*Webster, J., Esq.	0	10	6
*a*Went, Rev. J.	0	10	6
*a*Weston, F. G., Esq.	0	10	6
*a*Wheeldon, W. G., Esq. ..	1	1	0
*a*Whidborne, Miss A. M. ..	1	1	0
*a*White, Rev. A. L.	1	0	0
*a*White, N. C., Esq.	1	1	0
*a*Whittam, Rev. W. Goldsborough	0	10	6
*a*Wigram, Rev. F. C.	5	5	0
*a*Willand, Mrs. M.	1	0	0
*a*Williams, Venble. Archdn. W. L.	1	1	0
*a*Williams, W. L., Esq. ..	1	1	0
*a*Willis, Rev. John T.	0	10	6
*a*Willis, Mrs.	1	1	0
*a*Wilshere, C. W., Esq. ..	1	1	0
*a*Wilson, M. M., Esq.	1	1	0
*a*Wilson, Frank, Esq.	0	10	6
*a*Wilson, Dr. C. T.	0	10	6

	£	s.	d.
*a*Wilson, William, Esq. ..	0	10	6
*a*Woodhouse, Coventry A., Esq.	1	1	0
*a*Worsley, Mrs...	2	2	0
*a*Wright, Miss F. C.	0	10	6
*a*Wrightson, T., Esq., M.P. ..	1	1	0
*a*Young, W. B., Esq.	1	1	0
*a*Young, Miss M. C.	0	10	6
	£362	1	11

SUMMARY OF LOCAL SOCIETIES.

(*Acknowledged in detail under special heading.*)

	Sales of Books, Maps, &c.			Lectures.			Subscriptions.		
	£	s.	d.	£	s.	d.	£	s.	d.
Bath	..			..			9	19	6
Belfast	..			..			33	15	0
Birmingham	..			..			1	1	0
Bishop's Waltham ..	..			..			2	12	6
Bolton	..			..			1	1	0
Burnley	..			..			0	10	6
Cambridge, Mass., U.S.A.	44	19	3	0	8	7	47	3	4
Cardiff	..			..			3	2	6
China (Kiu Kiang) ..	12	12	0	..			5	1	0
Clifton and Bristol ..	..			..			5	18	6
Dundee	..			..			2	18	10
Dunfermline	..			..			2	19	8
Edinburgh	..			..			60	0	0
Glasgow	..			..			1	1	0
Guernsey	..			..			1	12	6
Hitchin	..			..			6	6	0
Holland	..			..			2	2	0
Hull	..			..			3	3	0
India	..			..			7	17	6
Ledbury	..			..			1	11	6
Maidstone	..			..			1	1	0
Manchester	..			..			17	5	0
Millport	..			..			1	1	0
Mountain Ash	..			..			2	2	0
New Zealand (Nelson) ..	..			..			0	10	6
New Zealand (Timaru) ..	..			..			3	0	0
Plymouth	..			..			1	1	0
Ramsgate..	..			0	17	1	1	1	0
Shrewsbury	..			..			0	10	6
Southport	..			..			4	14	6
Stroud	..			..			1	11	6
Tunbridge Wells ..	..			..			3	13	6
Uxbridge	..			..			1	1	0
Weston-super-Mare ..	..			..			3	11	0
Willesden	..			..			0	10	6
Yeovil	..			..			2	2	0
	£57	11	3	£1	5	8	£244	12	10

BATH.

General Warren Walker, R.E., *Hon. Sec.*

Feb. 3.—By cash .. .. .. £9 19*s.* 6*d.*

	£	*s.*	*d.*
*a*Austin, Miss R. E.	1	1	0
*a*Bartram, J. S., Esq.	1	1	0
*a*Brooke, Rev. Canon	1	1	0
*a*Buttanshaw, Rev. Prebendary	0	10	6
*a*Christie, Mrs. P.	1	1	0
*a*Farewell, Major-General W. T. F.	1	1	0
*a*Estens, Mr. W. H.	0	10	6
*a*Hayes, Mrs.	0	10	6
*a*Hovenden, Mrs.	0	10	6
*a*Walker, General G. W., R.E.	1	1	0
*a*Whittaker, Rev. E. J. Wemyss	1	1	0
*a*Wimwood, Rev. W. H.	0	10	6

BELFAST.

Sir William Q. Ewart, Bart., *Hon. Sec.*

	£	*s.*	*d.*
Dec. 31.—By cash	30	0	0
March 6. „	3	15	0
	£33	15	0

For 1893.	£	*s.*	*d.*
*a*Bell, Elias H., Esq., Brenthamville, Knock, Co. Down	1	0	0
*a*Burns, Sir John, Bart., Wemyss Castle, Scotland ..	1	0	0
*a*Crawford, Wm., Esq., Mount Randal, Malone Road	1	1	0
*a*Connor, C. C., Esq., M.P., Notting Hill House ..	1	0	0
*a*Cowan, Lady, Craigavad	1	0	0
*a*Cuming, Professor, M.D., Wellington Place.. ..	1	0	0
*a*Dixon, Sir Daniel, J.P., Ballymenoch House, Holywood	1	0	0
*a*Dunleath, The Right Hon. Lord, Ballywater Park ..	1	0	0
*a*Dunville, R. G., Esq., D.L., Redburn, Holywood ..	1	0	0
*a*Ewart, Isabella Lady, Schomberg, Strandtown ..	1	0	0
*a*Ewart, Sir Wm. Q., Bart., Glenmachan, Strandtown	1	0	0
*a*Ewart, Lady, Glenmachan, Strandtown	1	0	0
*a*Hamilton, Rev. Thomas, D.D., President, Queen's College	0	10	6
*a*Harland, Lady, Glenfarne Hall, Enniskillen	1	0	0
*a*Henderson, Robert, Esq., Junior Carlton Club, London	1	0	0
*a*Jaffe, Alfred, Esq., J.P., 3, Wilmington Terrace, Eastbourne	1	0	0
*a*Jaffe, Otto, Esq., Donegall Square, South	1	0	0
*a*Johnston, S. A., Esq., J.P., Dalriada	1	0	0
*a*Kingan, Samuel, Esq., J.P., Glenganagh, Bangor, Co. Down	1	0	0
*a*Lytle, David, Esq., J.P., Victoria Street	1	0	0
*a*McBride, S., Esq., Windsor Avenue	1	0	0
*a*MacLaine, George L., Esq., Wandsworth Villas, Strandtown	1	1	0
*a*McNeile, H. H., Esq., D.L., Parkmount	1	0	0
*a*Musgrave, James, Esq., J.P., Drumglass House ..	1	0	0
*a*Pirrie, W. J., Esq., J.P., Ormiston, Strandtown ..	1	0	0
*a*Reade, R. H., Esq., J.P., Wilmont, Dunmurry ..	1	0	0

	£	s.	d.
*a*Richardson, Bros. & Co., Donegall Place	1	0	0
*a*Robinson, W. A., Esq., J.P., Culloden House, Craigavad	1	0	0
*a*Sinclair, Thomas, Esq., D.L., Hopefield	1	0	0
*a*Taylor, Sir David, J.P., Bertha House	1	0	0
*a*Watson, Wesley, Esq., The Moat, Strandtown ..	1	0	0
*a*Watson, Mrs., The Moat, Strandtown	0	2	6
*a*Wilson, Walter H., Esq., Straumillis	1	0	0
*a*Workman, John, Esq., J.P., Lismore, Windsor Avenue	1	0	0
*a*Young, The Right Hon. John, D.L., Galgorm Castle, Ballymena	1	0	0

BIRMINGHAM.

Rev. Canon Evans, *Hon. Sec.*

Feb. 6.—By cash .. £1 1*s.* 0*d.*

	£	s.	d.
*a*Evans, Rev. Canon	0	10	6
*a*Parr, Miss J.	0	10	6

BISHOP'S WALTHAM.

Rev. H. R. Fleming, *Hon. Sec.*

Feb. 24.—By cash £2 12*s.* 6*d.*

*a*Bridges, Miss	1	1	0
*a*Fleming, Rev. H. R.	0	10	6
*a*Medlicott, Rev. W. E. ..	0	10	6
*a*Padbury, Mr. James.. ..	0	10	6

BOLTON.

Rev. S. Bond, *Hon. Sec.*

Jan. 10.—By cash £1 1*s.* 0*d.*

*a*Sheppard, Rev. S. (1892–93)	1	1	0

BURNLEY.

Alfred Strange, Esq., *Hon. Sec.*

March 3.—By cash 10*s.* 6*d.*

*a*Foden, Harold, Esq.	0	10	6

CAMBRIDGE, MASS, U.S.A.

Rev. Prof. Theodore F. Wright, Ph.D., *Hon. General Secretary and Lecturer for the Fund.*

	£	s.	d.
Jan. 18.—By cash ..	6	17	8
Feb. 14. „ ..	68	16	5
March 12. „ ..	16	17	1

	Dollars.
*a*Atterbury, Rev. W. W., D.D.	2·50
*a*Baldwin, Wm. H., Esq., C.E.	5·00
*a*Barber, Rev. T. J.	10·00
*a*Barber, Rev. T. J., anonymous through	5·00
*a*Barnefield, Thos. P., Esq. ..	2·50
*a*Barrow, Miss R. H.	5·00
*a*Bartlett, Rev. S. C., D.D. ..	2·50
*a*Beardslee, Prof. J. W. ..	2·50
*a*Billheimer, Rev. T. C., D.D.	5·00
*a*Billings, E. F., Esq.	5·00
*a*Blackwell, Miss F. W. ..	5·00
*a*Carrier, Chas. F., Esq. ..	2·50
*a*Carter, Rev. James	5·00
*a*Clarke, Miss Lillian Freeman	5·00
*a*Congregational Library ..	2·50
*a*Cortlandt, Pierre Van, Esq...	5·00
*a*Dana, Miss E. E.	5·00
*a*Dempster, A., Esq.	5·00
*a*Fairbanks, Col. Franklin ..	5·00
*a*Farnam, Mrs. Henry.. ..	5·00
*a*Gammell, Wm. Esq... ..	5·00
*a*Harding, Miss F. E.	2·50
*a*Herbruck, Rev. E.	2·50
*a*Holmes, Daniel, Esq... ..	5·00
*a*Humberger, Rev. John ..	2·50
*a*Kennedy, Miss Louise ..	25·00
*a*Little, Prof. George T. ..	5·00
*a*Lowery, Miss Rebecca ..	5·00
*a*Lyon, Prof. D.G., Ph.D. ..	2·50
*a*McClintock, Mrs. A. T. ..	5·00
*a*Miller, Rev. F. P.	2·50
*a*Moore, Prof. W. W.	2·50
*a*Niles, Hon. William	5·00
*a*Pearson, Mrs. Elizabeth H...	3·00
*a*Pierrepont, H. E., Esq. ..	5·00
*a*Rogers, Prof. R. W., Ph.D...	2·50
*a*Scott, Mrs. R. S.	2·50
*a*Seward, Rev. S. S.	2·50
*a*Sharpe, Miss Mary A. .	5·00
*a*Small, Samuel, Esq.	5·00
*a*Stevens, G. S., Esq., M.D. ..	2·50
*a*Stewart, W. A., Esq... ..	5·00
*a*Strong, Alexander, Esq. ..	2·50
*a*Strong, Prof. James	2·50
*a*Thayer, Prof. J. H.	5·00
*a*Thompson, J. A., Esq. ..	2·50
*a*Wellesley College Library .	5·00
*a*White, W. W., Esq... ..	2·50
*a*Wood, Frank, Esq.	2·50

	Dollars.
*a*Wood, Mrs. Frank	2·50
*a*Wright, Rev. Prof. Theodore F., Ph.D.	5·00
*a*Yeigh, Frank, Esq., for Y.M.C.A.	5·00
*a*Zimmerman, Rev. J.	2·50
Proceeds of Lecture	2·10
Sales of Books, Map, &c. ..	218·49

CARDIFF.

Mrs. E. W. Melville, *Hon. Sec.*

By cash .. .. £3 2*s.* 6*d.*

	£	*s.*	*d.*
*a*Cory, John, Esq.	1	1	0
*a*Llandaff, The Bishop of ..	0	10	0
*a*Jones, Rees, Esq., J.P. ..	1	1	0
*a*Williams, J. A. B., Esq., C.E.	0	10	6

CHINA (KIUKIANG).

Rev. Edward S. Little, *Hon. Sec.*

By cash .. .. £5 1*s.* 0*d.*

	Dollars.
*a*Banbury, Rev. J. J.	2·50
*a*Beebe, Rev. J. R. C., M.D. ..	2·50
*a*Irish, Rev. R. O.	5·00
*a*Jackson, Rev. James	5·00
*a*Little, Rev. Edward S. ..	5·00
*a*Longdon, Rev. W. C. ..	5·00

CLIFTON AND BRISTOL.

Rev. Canon Wallace, M.A., *Hon. Sec.*

Feb. 14.—By cash £5 18*s.* 6*d.*

	£	*s.*	*d.*
*a*Bird, W., Esq.	0	10	6
*a*Howard, T., Esq.	0	10	6
*a*Lavington, Mrs. (1893-94) ..	2	2	0
*a*Mather, Canon	0	5	0
*a*Moor, Miss	0	5	0
*a*Rollo, The Lord	1	0	0
*a*Thompson, Mrs.	0	5	0
*a*Wallace, Canon	0	10	0
*a*Wilkinson, Rev. T.	0	10	6

DUNDEE.

Alex. Scott, Esq., *Hon. Sec.*

Dec. 21.—By cash £2 18*s.* 10*d.*

	£	*s.*	*d.*
*a*Henderson, Alex., Esq. ..	1	1	0
*a*Martin, W. J. Blyth, Esq. ..	1	0	0
*a*Scotland, Rev. J. S.	1	1	0

DUNFERMLINE.

Rev. John Campbell, *Hon. Sec.*

Jan. 3.—By cash £2 19*s.* 8*d.*

	£	*s.*	*d.*
*a*Campbell, Rev. John	0	5	0
*a*Inglis, William, Esq.	0	10	6
*a*McFarlane, James, Esq. ..	0	10	6
*a*McLaren, William, Esq. ..	0	10	6
*a*Mitchell, Rev. Dr.	0	2	6
*a*Ross, John, Esq.	0	10	6
*a*Stevenson, John, Esq. ..	0	10	6

EDINBURGH.

T. B. Johnston, Esq., *Hon. Sec.*

March 16.—By cash £60 0*s.* 0*d.*

	£	*s.*	*d.*
*a*Adam, John S., Esq.	1	0	0
*a*Agnew, Colonel	1	1	0
*a*Balfour, Rev. Wm., D.D. ..	0	10	0
*a*Bartholomew, J. G., Esq. ..	0	10	0
*a*Baxter, Edmund, Esq. ..	1	0	0
*a*Bell, Mrs. Glassford	0	10	0
*a*Bonar, Miss	0	10	0
*a*Bonar, Horatius, Esq. ..	0	10	6
*a*Bonar, Rev. H. N.	0	10	0
*a*Brown, J. F., Esq.	1	1	0
*a*Brown, Rev. J. Wood ..	0	10	6
*a*Brown, George, Esq.	0	5	0
*a*Bryce, Wm., Esq., M.D. ..	0	10	6
*a*Burnley, Wm. F., Esq. ..	1	0	0
*a*Carr, Rev. G. B.	0	5	0
*a*Charteris, Prof.	0	10	6
*a*Dalgleish, J. J., Esq.	0	10	6
*a*Dalgleish, Laurence, Esq. ..	0	10	6
*a*Dickson, D. S., Esq.	0	10	6
*a*Dickson, H. N., Esq.	0	10	6
*a*Dickson, Dr. W. G.	1	0	0
*a*Douglas, W. H. Brown, Esq.	0	10	6
*a*Drybrough, John, Esq. ..	0	10	6
*a*Duns, Professor	0	10	6
*a*Edinburgh Public Library ..	1	1	0
*a*Edmond, Mrs.	0	10	0
*a*Elliott, Andrew, Esq.	0	10	6
*a*Ford, Mrs. W. J.	1	1	0
*a*Forlong, General	0	10	0
*a*Forrester, Henry, Esq. ..	1	1	0
*a*Gall and Inglis, Messrs. J. ..	0	13	0
*a*Gallaway, Mrs.	1	1	0
*a*Gartshore, Miss Murray ..	0	10	6
*a*G. C. and J. C.	2	0	0
*a*Gibson, R., Esq.	1	0	0
*a*Gordon, Rev. Arthur	0	10	6
*a*Harrison, C. W. Ruston, Esq.	0	10	0
*a*Henderson, Miss	0	10	6
*a*Howden, J. A., Esq.	1	0	0
*a*Hunter, Mrs.	0	2	6
*a*Inglis, Rev. James	0	10	0

	£	s.	d.
aJamieson, J. A., Esq.	0	10	6
aJeffrey, D., Esq.	1	0	0
aJohnston, T. B., Esq. ..	1	1	0
aJones, Miss	0	10	6
aKalley, Mrs.	0	10	6
aKennedy, John, Esq.	1	0	0
aLuke, Rev. A.	0	10	0
aLyon, Wm., Esq.	1	1	0
aMacCandlish, J. M., Esq. ..	1	1	0
aMacDougall, Mrs. and Miss ..	1	0	0
aMacDougall, Rev. D.	0	10	6
aMacfie, John, Esq.	0	10	6
aMackenzie, Miss	2	0	0
aMaclagan, Sir Douglas ..	1	1	0
aMaclagan, R. C., Esq., M.D. ..	0	10	6
aMacLean, Norman, Esq. ..	0	10	6
aMacMicking, Miss	1	1	0
aMacphail, Rev. J. C., D.D. ..	0	10	6
aMelville, Balfour, Esq. ..	0	10	0
aMill, P., Esq.	1	0	0
aMoir, Dr.	1	1	0
aMontgomery, Dean	0	5	0
aMuir, Rev. R. H.	1	1	0
aMunro, J. K., Esq.	0	10	6
aNapier, J. S., Esq.	1	1	0
aNelson, Messrs. T. and Sons ..	1	0	0
aNorrie, J. R., Esq.	0	10	6
aOatts, Mrs. W. M.	0	10	0
aPadon, Wm., Esq.	0	10	6
aPaterson, Miss	0	10	0
aRainy, Rev. Dr.	0	10	0
aRobertson, William, Esq. ..	0	10	6
aRobson, Wm., Esq.	0	5	0
aRogerson, Dr.	0	10	0
aScott, Miss M. S.	1	0	0
aScott, Rev. David	0	10	6
aScott Brothers, Messrs. ..	0	5	0
aSimpson, Prof.	1	1	0
aSkirving, A., Esq.	1	0	0
aStalker, R. B., Esq.	0	10	0
aStevenson, Misses	1	0	0
aStewart, J. R., Esq.	0	10	0
aStewart, Prof. Grainger ..	1	0	0
aStewart, Mrs. Archd.	0	10	6
aStuart, Mrs.	0	10	6
aTeape, Rev. Dr. and Mrs. ..	0	10	0
aThin, James, Esq.	0	10	6
aThomson, Rev. Dr. Andrew ..	0	5	0
aTurner, Wm., Esq.	0	10	6
aUnion Mutual Improvement Association	0	10	6
aUsher, J., of Norton	1	1	0
aUsher, Messrs. Andrew, and Co.	0	10	6
aWatson, John, Esq.	1	1	0
aWhyte, Rev. Dr.	1	0	0
aWilson, Rev. J. H.	0	5	0
aWood, Mrs.	0	5	0
aYounger, Robt., Esq.	0	10	6
aYounger, Messrs. Wm., and Co.	1	1	0

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Rev. W. P. Dickson, D.D., *Hon. Sec.*

aDickson, Rev. W. P., D.D. ..	1	1	0

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John Whitehead, Esq., *Hon. Sec.*

Jan. 24.—By cash £1 12*s.* 6*d.*

aGiulle Allès Library	0	10	6
aWhitehead, John, Esq. ..	0	10	6
Collection	0	11	6

HITCHIN.

J. Pollard, Esq., *Hon. Sec.*

Feb. 14.—By cash £6 6*s.* 0*d.*

aBathurst, Ven. Archdeacon ..	0	10	6
aGatward, Mrs. J.	0	10	6
aLucas, Miss M. A.	0	10	6
aPollard, J., Esq.	0	10	6
aPriest, T., Esq.	0	10	6
aRansom, Wm., Esq.	1	1	0
aSeebohm, F., Esq.	1	1	0
aSmyth, Mrs.	0	10	6
aTuke, J. H., Esq.	1	1	0

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H. J. Schouten, Esq., *Hon. Sec.*

Feb. 13.—By cash £2 2*s.* 0*d.*

aBroek, J. J. van den, Esq. ..	0	10	6
aHamburger, J., Esq.	0	10	6
aHoustma, Prof. Dr. M. ..	0	10	6
aSchouten, Rev. L.	0	10	6

HULL.

Wm. Botterill, Esq., *Hon. Sec.*

By cash .. .. £3 3*s.* 0*d.*

aBotterill, Wm., Esq.	0	10	6
aHolmes, T. B., Esq., J.P. ..	1	1	0
aHull Subscription Library ..	0	10	6
aSharp, J. Fox, Esq.	0	10	6
aSmith, T. R., Esq.	0	10	6

INDIA.

Per Rev. Theodore E. Dowling, of Jerusalem.

By cash .. .. £7 17*s.* 6*d.*

aBaillie, Rev. W. W. (Bombay Presidency)	0	10	6
aBond, T. T., Esq. (Cawnpore)	1	1	0

	£	s.	d.
*a*Elwes, Mrs. (Madras) ..	1	1	0
*a*Johnston, Jos. C. R., Esq. (Calcutta, 1893–94)	1	11	6
*a*Lord, Rev. J. H. (Bombay)..	0	10	6
*a*Malden, Rev. C. H. (Madras)	0	10	6
*a*Ottley, Rev. H. T. (Calcutta)	0	10	6
*a*Ozanne, E. C., Esq. (Poona)	1	1	0
*a*Pitman, Chas. Ed., Esq. ..	1	1	0

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Feb. 8.—By cash £1 11*s.* 6*d.*

*a*Curtis, Rev. G.	1	1	0
*a*Stooke-Vaughan, Rev. F. S...	0	10	6

MAIDSTONE.

Rev. W. Spear, M.A., M.D., *Hon. Sec.*

By cash .. .. £1 1*s.* 0*d.*

*a*Monckton, Miss	0	10	6
*a*Spear, Rev. W., M.A., M.D...	0	10	6

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Rev. W. F. Birch, *Hon. Sec.*

Dec. 29.—By cash £5 15*s.* 0*d.*
March 16. „ £11 10*s.* 0*d.*

*a*Armistead, Richard, Esq. ..	0	10	6
*a*Chorlton, James, Esq. ..	0	10	6
*a*Heelis, James, Esq.	1	1	0
*a*Heywood, C. J., Esq. (1891–93)	3	3	0
*a*Lees, Miss	0	10	6
*a*McLaren, Rev. Alexander, D.D.	1	0	0
*a*Reynolds, Rev. G. W. (1892)	0	10	6
*a*Robinson, John, Esq. ..	2	2	0
*a*Robinson, George, Esq. ..	1	1	0
*a*Robinson, Oswald, Esq. ..	1	1	0
*a*Robinson, Robert, Esq. ..	1	1	0
*a*Rymer, Thomas, Esq. ..	1	1	0
*a*Rymer, T. H., Esq.	1	1	0
*a*Stowell, Rev. Canon (1891–93)	1	11	6
*a*Webster, W., Esq.	0	10	6

MILLPORT.

Rev. Alexander Walker, *Hon. Sec.*

*a*Walker, Rev. Alex.	1	1	0

MOUNTAIN ASH.

Rev. John Howell, *Hon. Sec.*

Feb. 28.—By cash £2 2*s.* 0*d.*

*a*Howell, Rev. John	0	10	6
*a*Hughes, Rev. T. T.	0	10	6
*a*Lloyd, Rev. B.	0	10	6
*a*Morgan, M., Esq.	0	10	6

NEW ZEALAND (NELSON).

Col. B. A. Branfill, *Hon. Sec.*

	£	s.	d.
*a*Branfill, Col. B. A.	0	10	6

NEW ZEALAND (TIMARU).

Rev. Wm. Gillies, *Hon. Sec.*

Feb. 2.—By cash £3 0*s.* 0*d.*

*a*Ballantyne, John, Esq. ..	1	0	0
*a*Gillies, Rev. Wm.	1	0	0
*a*Inwood, — Esq.	1	0	0

PLYMOUTH.

H. B. S. Woodhouse, Esq., *Hon. Sec.*

Jan. 3.—By cash £1 1*s.* 0*d.*

*a*Brown, J. P., Esq.	0	10	6
*a*Mitchell, T. H., Esq.	0	10	6

RAMSGATE.

Rev. Chas. Harris, M.A., *Hon. Sec. and Lecturer for the Fund.*

Feb. 28.—By cash £1 18*s.* 1*d.*

*a*Bungar, Mrs.	0	10	6
*a*Payne Smith, Rev. R. ..	0	10	6
Proceeds of Lecture	0	17	1

SHREWSBURY.

Rev. C. H. Drinkwater, *Hon. Sec.*

Feb. 9.—By cash .. 10*s.* 6*d.*

*a*Niccolls, Miss..	0	10	6

SOUTHPORT.

Robt. Penty, Esq., *Hon. Sec.*

Jan 4.—By cash .. £4 14*s.* 6*d.*

*a*Barnes, Miss	1	1	0
*a*Coop, F., Esq...	1	1	0
*a*Cooper, Rev. Dr.	0	10	6
*a*Hulme, Mr.	0	10	6
*a*Wallis, Mrs.	1	1	0
*a*Watkinson, Mr.	0	10	6

STROUD.

T. S. Osborne, Esq., *Hon. Sec.*

By cash .. .. £1 11*s.* 6*d.*

*a*Marling, Sir W. H., Bart. ..	1	1	0
*a*Webb, Miss	0	10	6

TUNBRIDGE WELLS.

Rev. J. H. Townsend, D.D., *Hon. Sec.*

March 12.—By cash £3 13*s.* 6*d.*

	£	*s.*	*d.*
*a*Bevan, Sydney, Esq. (1892–93)	1	1	0
*a*Dawes, Mrs.	1	1	0
*a*Delves, Miss	0	10	6
*a*Fox, Mrs. J. W.	0	10	6
*a*Townsend, Rev. J. H., D.D..	0	10	6

UXBRIDGE.

Rev. A. A. Harland, *Hon. Sec.*

Feb. 7.—By cash £1 1*s.* 0*d.*

*a*Harland, Rev. A. A.	0	10	6
*a*Sawyer, Miss	0	10	6

WESTON-SUPER-MARE.

Rev. H. G. Tomkins, Esq., *Hon. Sec.*

Jan. 20.—By cash £3 11*s.* 0*d.*

*a*Hastewood, Miss	0	5	0
*a*Rodham, Miss..	1	1	0
*a*Rossiter, Dr.	0	10	6
*a*Roxburgh, Dr.	0	5	0
*a*Stevens, Rev. M. O.	0	10	6
*a*Tomkins, Rev. Henry G. ..	0	10	6
*a*Wheeler, Rev. D.	0	10	6

WILLESDEN.

Ven. Archdeacon Atlay, *Hon. Sec.*

*a*Atlay, Ven Archdeacon ..	0	10	6

YEOVIL.

Rev. A. Phillips, *Hon. Sec.*

Dec. 29.—By cash £2 2*s.* 0*d.*

*a*Benson, C., Esq.	0	10	6
*a*Duncan, Miss	0	10	6
*a*Ewens, S. W., Esq.	0	10	6
*a*Paynter, J. B., Esq.	0	10	6

SUMMARY.

From December 20, 1893, to March 20, 1894.

	£	*s.*	*d.*
Annual Subscriptions and Donations	362	1	11
Annual Subscriptions from Local Societies and Proceeds of Lectures	245	18	6
Sales of Map, Books, and other Publications	320	11	9
	£928	12	2

ERRATA.

JANUARY "QUARTERLY STATEMENT."

Under GREENOCK :—

For Rev. Hugh Macmillan, D.D., £1, *read* 10*s.*
For Thos. L. Paterson, Esq., 10*s.*, *read* £1.

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KIUKIANG, CHINA: Rev. Edward S. Little.

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BIRMINGHAM: Rev. Canon Evans, Solihull Rectory.
BISHOP'S WALTHAM: Rev. H. R. Fleming, Corhampton Vicarage.
BLACKBURN, LANCASHIRE:
BOLTON AND HORWICH: Rev. S. Bond, Church Institute.
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BRIGHTON:
BROMLEY COMMON: Rev. H. Hamilton Jackson, Cheriton.
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BURNLEY: Alfred Strange, Esq., Craven Lodge.
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EPSOM: Miss Hislop, High Street.
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GUILDFORD: Colonel Paske.
HARTLEPOOL and WEST HARTLEPOOL: Rev. Robert Edmund Parr.
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HOLYHEAD: Rev. W. R. Jones, Preswylfa.
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THE POTTERIES, BURSLEM: Rev. Robert E. Daubeny, Sneyd Clergy House.
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UXBRIDGE: Rev. A. A. Harland, M.A., F.S.A., Harefield Vicarage.
WELLINGTON, SALOP: Rev. W. Earl, Hadley.
WESTON-SUPER-MARE: Rev. Henry George Tomkins, Park Lodge.
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WILLESDEN: The Ven. Archdeacon Atlay.
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WORCESTER: Rev. Francis J. Eld, The Whiteladies.

WREXHAM: Rev. Vaughan Jones, 7, Stanley Street.
YEOVIL: Rev. Abel Phillips, Hendford Vicarage.

HOLLAND.

UTRECHT: H. J. Schouten, Esq., Nieuwe Gracht 36.

INDIA.

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KOBE: Rev. J. C. Newton.

NEW ZEALAND.

AUCKLAND:
NELSON: Colonel Branfill.
OAMARU, PROVINCE OF OTAGO: Rev. Frank Seth-Smith.
TIMARU: Rev. William Gillies, The Manse.

PALESTINE.

JERUSALEM: Rev. Theodore E. Dowling, Domestic Chaplain to Bishop Blyth.

SCOTLAND.

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GREENOCK: Rev. Hugh Macmillan, D.D., LL.D., F.R.S.
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KIRKCALDY: Henry Morton Barnett, Esq., 17, Townsend Place.
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PERTH: Rev. P. A. Gordon Clark, West Free Church.
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PORT GLASGOW: Rev. W. W. Beveridge.

TASMANIA.

HOBART: Major Ernest Townshend Wallach, General Staff.

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LLANFAIRFECHAN: J. B. Davies, Esq., Hafod y Coed.
MOUNTAIN ASH, S.W.: Rev. John Howell, Llwyn Villa.
SWANSEA: Joseph Hall, Esq., Grosvenor House.

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BURY : Mr. Wm. Wardleworth, Haymarket Street.
CAMBRIDGE : Mr. Thos. Dixon, 9, Market Place ; Messrs. Deighton, Bell, and Co.
CANTERBURY : Mr. Ginder, St. George's Hall.
CARDIFF : Mr. Wm. Lewis, and Mr. Wm. Jones, Duke Street.
CHELTENHAM : Messrs. Westley, Promenade.
CLIFTON and BRISTOL : Mr. W. Mack, 38, Park Street.
COLCHESTER : Mr. Mattocks, Head Street.
DARLINGTON : Mr. William Dresser, 41, High Row.
DOVER : Mr. J. J. Goulden, 176, Snargate Street.
DUBLIN : Association for Promoting Christian Knowledge, 37, Dawson Street.
,, Sunday School Society for Ireland, 17, Upper Sackville Street.
DUNDEE : Messrs. Winter, Duncan, and Co.
EDINBURGH : Messrs. W. and A. K. Johnston, 16, So. St. Andrew Street.
FALMOUTH : Mr. R. C. Richards.
FROME : Mr. C. J. Sage, Upper Market Place.
GLASGOW : Messrs. James Maclehose and Sons, 61, St. Vincent Street.
GREENOCK : Messrs. J. McKelvie and Son.
HALIFAX : Mr. King, North Gate.
HAMILTON, N.B. : Mr. Bowie.
HAWICK : Messrs. W. and J. Kennedy.

HERTFORD: Mr. E. Simson.
HOBART, TASMANIA: Messrs. J. Walch and Sons.
HUDDERSFIELD: Mr. Alfred Jubb, Estate Buildings.
HULL: Messrs. Leng and Co., 15, Saville Street.
IRVINE: Mr. C. Marchland.
JEDBURGH (N.B.): Mr. Walter Easton, Market Place.
LEEDS: Mr. Jackson, Commercial Street.
LINCOLN: Mr. G. Yale, High Street.
LIVERPOOL: Messrs. J. A. Thompson and Co., Church Society's Depôt, 24, Elliot Street.
LONDONDERRY: Mr. James Hampton, Ship Quay Street.
MELTON MOWBRAY: Mr. W. Loxley.
MONTROSE: Mr. George Walker.
NEWCASTLE-ON-TYNE: Mr. R Middleton, 35, Pilgrim Street.
NEW YORK: Messrs. Colton, 312, Broadway.
NORTHAMPTON: Messrs. Taylor and Son, 9, College Street.
NORWICH: Mr. W. A. Nudd.
PERTH: Mr. Jno. Christie; Messrs. R. A. and J. Hay, George Street.
PETERBOROUGH: Mr. Geo. C. Caster, Market Place.
PLYMOUTH: Mr. Birmingham, Whimple Street.
SCARBOROUGH: Messrs. G. Marshall and Son, Nicholas Street.
SHREWSBURY: Messrs. Adnitt and Naunton, Market Square.
SOUTHAMPTON: Messrs. Gutch and Cox, High Street.
SOUTHPORT: Mr. R. Penty, 44, Linaker Street.
TORQUAY: Mr. E. L. Seely.
UPPINGHAM: Mr. J. Hawthorn.
WEYMOUTH: Mr. H. Wheeler, St. Mary Street.
WHITBY: Mr. Reed.
WINCHESTER: Messrs. Jacob and Johnson.
WOLVERHAMPTON: Mr. J. McD. Roebuck.

LIST OF DONATIONS AND SUBSCRIPTIONS.

FROM MARCH 22ND, 1894, TO JUNE 21ST, 1894.

a denotes Annual Subscriber.

*** If any omission or mistake be observed in the following lists, the Secretary will be very glad to be informed of it, and will rectify the error in the next *Quarterly Statement:*

SPECIAL DONATIONS TO THE EXCAVATIONS AT JERUSALEM.

	£	s.	d.
H.R.H. THE DUKE OF YORK	10	10	0
Walter Morrison, Esq.	10	0	0
Rev. E. Maxwell	5	0	0
George Mathieson, Esq.	3	3	0
A. W. Bain, Esq.	1	1	0
H J. Davis, Esq.	1	1	0
A. F. D.	1	0	0
Miss F. C. Wright	1	0	0
Miss Taylor	0	10	6
Mrs. Woodhouse	0	10	6
A. S. Wardlaw, Esq.	0	10	0
Rev. T. J. Lee Mayor	0	5	0

From Jerusalem, through Percy D'Erf Wheeler, Esq., M.D.

Rev. Simonds Attlee	0	5	6
Mons. S. Arseniew	0	5	6
Rt. Rev. Bishop Blyth	0	5	6
Herbert Clark, Esq.	0	5	6
Messrs. T. Cook and Son	0	5	6
John Dickson, Esq.	0	5	6
F. T. Ellis, Esq.	0	5	6
Grand New Hotel	0	5	6
A. Gregg, Esq.	0	5	6
C. H. Hornstein, Esq.	0	5	6
Rev. J. Jamal	0	5	6
Mons. Jean Johannides	0	5	6
Dr. E. W. Masterman	0	5	6
Herr Baurath von Schick	0	5	6
Joseph Schor, Esq.	0	5	6
Albert Singer, Esq.	0	5	6
Edward Ungar, Esq.	0	5	6
Rev. J. Zeller	0	5	6
	£39	10	0

	£	s.	d.
*a*Abercromby, Mrs.	1	1	0
*a*Adams, J. S., Esq.	0	10	6
*a*Aldis, Prof. W. Steadman ..	0	10	6
*a*Angus, C. J., Esq.	0	10	0
*a*Atkinson, Rev. Dr.	1	1	0
*a*Barker, E. S., Esq.	0	10	6
*a*Barrois, Prof. Dr. Theodore	1	0	0
*a*Barry, Rev. H. B.	1	1	0
*a*Bentwick, Herbert, Esq., LL.B	1	1	0
*a*Bigge, Rev. H. J.	1	1	0
*a*Biggs, Rev. Chas., M.A. ..	0	10	6
*a*Bilbrough, Rev. H. E. ..	0	10	6
*a*Bonar, Rev. James	0	10	6
*a*Bowstead, Rev. A. K. ..	0	10	6
*a*Brown, Percey, Esq.	0	10	6
*a*Bruton, F. A., Esq.	0	10	6
*a*Burt, C. W., Esq.	1	1	0
*a*Butler, Jas. W., Esq.	1	1	0
*a*Campbell, Mrs. H.	0	10	6
*a*Carey, Major-General W. D.	0	10	6
*a*Cavanagh, Rev. W. H. ..	0	10	0
*a*Chirnside, J., Esq.	1	1	0
*a*Church, Misses	0	10	6
*a*Churchill, Miss C.	0	10	6
*a*Clark, J. Fenn, Esq.	1	1	0
*a*Clarke, Rev. C. P.	1	1	0
*a*Clayton, Miss	1	1	0
*a*Cobham, Captain A. W. ..	1	1	0
*a*Colbeck, Rev. A.	0	10	6
*a*Coode, Arthur, Esq.	0	10	6
*a*Cook, Mrs.	1	1	0
*a*Craigie, Rev. J. R.	1	1	0
*a*Croft, C. W., Esq.	0	10	6
*a*Culshaw, Rev. George ..	1	1	0
*a*Cumberland, Major-General	0	10	6
*a*Dalton, Rev. Canon, C.M.G.	1	1	0
*a*Daunt, Rev. W.	0	10	6
*a*Davies, Dr. A. M.	0	10	6
*a*Davis, H. J., Esq. (1893–94)	2	2	0
*a*Docker, Miss E.	1	1	0
*a*Duncan, Mrs. E.	0	10	6
*a*Eddrup, Rev. Canon	0	10	6
*a*Emmanuel, Lewis, Esq. ..	0	10	6
*a*Evill, Rev. W. E.	1	1	0
*a*Ewen, Rev. W., D.D. ..	1	1	0
*a*Eyre, Most Rev. Archbishop	1	0	0
*a*Ferguson, Mrs. R.	1	1	0
*a*Fowler, Mrs.	0	10	6
*a*Fowler, Mrs.	0	10	6
*a*Freer, Rev. W. H.	0	10	6
*a*Fry, Right Hon. Sir Ed. ..	1	1	0
*a*Galpin, Rev. Francis W. ..	0	10	6
*a*Gibbs, J. G., Esq.	1	1	0
*a*Gillan, Rev. James	0	10	6
*a*Goodhart, Rev. C. A. ..	1	1	0
*a*Goodman, H., Esq.	1	0	0
*a*Gover, Rev. Canon	0	10	6
*a*Gray-Edwards, Miss A. ..	0	10	6
*a*Greer, Mrs.	0	10	6
*a*Hall, Miss F.	0	10	6
*a*Harlech, Lord	2	0	0
*a*Harraden, Miss L. M. ..	0	12	0
*a*Hart, Maurice, Esq.	0	10	6
*a*Hart, Mrs. E.	1	1	0
*a*Harwood, Miss	1	0	0
*a*Haynes, Capt. Alfred E., R.E.	0	10	6
*a*Henshilwood, A., Esq. ..	0	10	6
*a*Hey, Rev. John	1	1	0
*a*Heywood, B. A., Esq. ..	1	1	0
*a*Hicks, Samuel, Esq.	0	10	6
*a*Hill, Rev. J. B.	0	15	9
*a*Hill, Rev. E.	1	1	0
*a*Hodge, Rev. W. H. O'Bryen	0	10	6
*a*Holman, Mrs. J.	0	10	6
*a*Howell, Rev. C. R.	1	1	0
*a*Hunt, Mrs. H. L.	0	10	6
*a*Jellicoe, Rev. H.	1	1	0
*a*Jones, Rev. S.	0	10	6
*a*Jones, Rev. W. S.	0	10	6
*a*Joyce, Samuel, Esq.	1	1	0
*a*Kenmure, Alex., Esq. ..	0	10	6
*a*Kent, Dr. C. F.	0	10	6
*a*King, Chas. Strong, Esq., J.P.	0	10	6
*a*Lambert, Richard C., Esq. ..	1	1	0
*a*Lamont, Miss	1	1	0
*a*Lankester, Rev. E.	0	10	6
*a*Lawson, Lady	1	1	0
*a*Layton, Alderman	0	10	6
*a*Le Bachelet, Rev. H. M. (for 6 years)	3	3	0
*a*Leicester, Rev. J. A.	1	1	0
*a*Lelievre, Rev. J. W.	0	10	6
*a*Le Messurier, Col. A., R.E.	1	1	0
*a*Letts, Rev. T.	0	10	6
*a*Lloyd, D., Esq.	0	10	6
*a*Long, Rev. S. (per Mrs. Long)	0	5	0
*a*Longlands, Mrs.	1	1	0
*a*Lury, Miss E. S.	0	10	6
*a*MacBrayne, D., Esq. ..	0	10	6
*a*Madras, Right Rev. the Lord Bishop of	2	2	0
*a*Malcomson, J., Esq.	1	1	0
*a*Manasseh, Dr. B.	0	10	6
*a*Manning, Mrs.	1	1	0
*a*Mansel, Mrs. H. L.	0	10	6
*a*Martin, Miss	1	1	0
*a*Mathieson, Geo., Esq. ..	1	1	0
*a*Matthew, Rev. J. M. ..	0	10	6
*a*Maxwell, Miss	0	10	6
*a*Mellows, Miss M. E.	0	10	6
*a*Melrose, James, Esq.	5	0	0
*a*Monro, Rev. H. G.	0	10	0
*a*Mordy, Miss	0	10	6
*a*Morgan, Rev. Thos.	0	10	6
*a*Morton, Rev. W.	1	1	0

	£	s.	d.
*a*Moysey, J., Esq.	0	10	6
*a*Myers, S. P., Esq.	1	1	0
*a*Myers, Asher J., Esq. ..	1	1	0
*a*Nayler, Thos., Esq.	0	10	6
*a*Neville, Rev. B. R.	0	10	6
*a*Nevinson, G. H., Esq. ..	1	0	0
*a*Ord, Miss	0	10	6
*a*Ormiston, J. W., Esq. ..	1	1	0
*a*Orton, R. O., Esq.	0	10	6
*a*Parker and Manson, Messrs.	0	10	6
*a*Parkinson, Rev. Ed.	1	1	0
*a*Perry, J. T., Esq.	0	10	6
*a*Petrie, Wm., Esq.	1	0	0
*a*Piper, Wm., Esq.	1	1	0
*a*Pitcairn, Rev. Dr. Lee ..	0	10	6
*a*Powlett, C. J., Esq.	1	0	0
*a*Pownall, J. F., Esq.	1	1	0
*a*Prince, Miss C.	0	10	6
*a*Prince, Thos., Esq.	1	1	0
*a*Prinsep, Madam E.	1	0	6
*a*Pryor, Mrs.	0	10	6
*a*Randall, Rev. A. M.	1	1	0
*a*Rhodes, Rev. D.	0	10	6
*a*Ridley, Miss	0	10	6
*a*Russell, Rev. Dr.	0	10	6
*a*Salt, Miss A.	0	10	6
*a*Samuel, D. E., Esq.	2	0	0
*a*Sandiland, General P. ..	1	0	0
*a*Scott, the Misses	1	1	0
*a*Scott, Rev. C.	0	15	0
*a*Sealy, Rev. W. B.	1	1	0
*a*Shaw, Rev. D.	0	10	6
*a*Singer, Rev. S.	1	1	0
*a*Smith, Miss E. B.	0	10	6
*a*Smith, Rev. G. Abbott, B.A.	0	10	6
*a*Socin, Prof. A.	0	10	6
*a*Soutar, Rev. John	1	0	0
*a*Spilsburg, Mrs. B.	0	10	6
*a*Stenhouse, Rev. Thos. ..	0	10	6
*a*Stephens, W. E., Esq. ..	0	10	3
*a*Strapps, Geo., Esq.	0	10	6
*a*Sykes, Rev. Henry	0	10	6
*a*Tabuteau, Rev. A.	0	10	6
*a*Tansley, Rev. J., B.A. ..	0	10	6
*a*Targett, A. W., Esq.	1	1	0
*a*Taylor, Fredk., Esq.	0	10	6
*a*Taylor, Robt., Esq.	0	10	6
*a*Taylor, J. F., Esq.	0	10	6
*a*Tenz, J. M., Esq.	0	10	6
*a*The Council, Brighton, per F. J. Tillstone, Esq., T.C. ..	1	1	0
*a*Thomson, Capt. P.	1	1	0
*a*Thoyts, Rev. F. W.	1	1	0
*a*Thrupp, Mrs. F.	1	0	0
*a*Tipping, Ed., Esq.	0	10	6
*a*Tomkins, Rev. W. S.	0	10	6
*a*Vanderbyl, Mrs. P.	1	1	0
*a*Vavasseur, J., Esq.	1	1	0
*a*Vidal, Hon. A.	1	1	0
*a*Walford, Mrs.	1	1	0
*a*Walker, The Misses	0	10	6
*a*Walters, Wm., Esq.	0	10	6
*a*Ward, John, Esq.	1	1	0
*a*Warrington, R., Esq.	1	1	0
*a*Watts, G. F., Esq.	1	1	0
*a*Webb, John, Esq.	0	10	6
*a*Westmore, Mrs.	2	2	0
*a*Wilson, Miss	1	1	0
*a*Wilson, Mrs.	0	10	6
*a*Wilson, Rev. H.	0	10	0
*a*Winton, Rev. F. H. de ..	1	1	0
*a*Wood, F. A., Esq.	1	1	0
*a*Woodhouse, Robt. H., Esq. ..	1	1	0
*a*Woolf, Albert M., Esq. ..	1	1	0
*a*Woolley, J. T., Esq.	0	10	6
*a*Worcester, Rt. Rev. the Lord Bishop of	1	1	0
*a*Wright, Rev. W. Heber ..	0	10	6
*a*Wright, Rev. W.	0	10	6
	£156	3	6

SUMMARY OF LOCAL SOCIETIES.

(Acknowledged in detail under special heading.)

	Sales of Books, Maps, &c.			Lectures.			Subscriptions.		
	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*
Aberdeen		..			..		8	0	0
Benenden		..			..		2	12	6
Bolton		..			..		1	1	0
Bromley Common		..			..		1	1	0
Cambridge, Mass., U.S.A. ..	4	2	8		..		29	5	3
Canada	0	14	0	1	6	6	7	17	6
Carse of Gowrie	0	3	6		..		3	3	0
Chester		..			..		0	10	6
Coleraine	0	19	4		..		5	5	0
Cork		..			..		31	14	6
Darlington		..			..		6	1	0
Dublin	0	9	6	4	0	0	1	1	0
Dundee		..			..		2	1	0
Enniskillen		..			..		0	10	6
Guildford		..			..		2	2	0
Holyhead		..			..		0	10	6
India (Madras Presidency)..		..			..		5	8	4
India		..			..		3	13	6
Jerusalem (including Don. to the Excavations) ..		..			..		15	9	0
Jerusalem		..			..		0	10	6
Londonderry		..			..		0	10	6
Norwich		..			..		7	7	0
Plymouth (including Don. to the Excavations) ..		..			..		2	12	6
Plymouth		..			..		0	10	6
Salisbury		..			..		4	3	0
Scarborough		..			..		3	3	0
Stroud		..			..		4	4	0
	£6	9	0	£5	6	6	£150	8	1

ABERDEEN.

Miss Mary Forbes, *Hon. Sec.*

April 12.—By cash £8 0*s.* 0*d.*

	£	*s.*	*d.*
*a*Burnett, C. J., Esq.	0	10	6
*a*Cooper, Rev. Dr.	0	2	6
*a*Forbes, Miss Mary	0	10	0
*a*Forbes, Mrs. Ogilvie	0	5	0
*a*Gerard, Robert, Esq. ..	0	10	6
*a*Hargrave, Mrs.	0	10	6
*a*Henderson, Sir Wm.	1	1	0
*a*Kennedy, Professor	0	10	6
*a*Milne, George, Esq.	0	10	6
*a*Scott, Miss	0	5	0
*a*Stephenson, Wm., Esq., M.D.	0	10	0
*a*Stewart, Lord Provost ..	1	0	0
*a*Stewart, Dr.	0	10	6
*a*Thompson, George, Esq. ..	0	10	6
*a*Yeats, William, Esq.	1	0	0

BENENDEN.

Rev. Thos. Harrison, *Hon. Sec. and Lecturer for the Fund.*

By cash .. .. £2 12*s.* 6*d.*

	£	*s.*	*d.*
*a*Cranbrook, Rt. Hon. the Earl of (1893-94)	2	2	0
*a*Murray, Miss	0	10	6

BOLTON.

Rev. S. Bond, *Hon. Sec.*

March. 27.—By cash £1 1*s.* 0*d.*

*a*Bond, Rev. S.	0	10	6
*a*Holmes, T., Esq.	0	10	6

BROMLEY COMMON.

Rev. H. Hamilton Jackson, *Hon. Sec.*

*a*Jackson, Rev. H. Hamilton (1893-94)	1	1	0

CAMBRIDGE, MASS., U.S.A.

Rev. Prof. Theodore F. Wright, Ph.D., *Hon. General Secretary and Lecturer for the Fund.*

	£	*s.*	*d.*
April 11.—By cash ..	11	16	2
May 9.—By cash ..	9	0	0
June 6.— „ ..	12	11	9

	Dollars
*a*Adams, Rev. W. W., D.D. ..	2·50
*a*Billings, G. F., Esq.	5·00
*a*Brown, W. H., Esq.	5·00
*a*Buncher, Charles, Esq.	5·00
*a*Davis, Miss Grace T.	2·50
*a*Deates, H. E., Esq.	5·00
*a*Dike, Rev. S. F., D.D.	2·50
*a*Douglas, R. D., Esq.	5·00
*a*Easter, Rev. J., Ph.D.	5·00
*a*Evans, Miss Mary	2·50
*a*Ewell, Rev. J. L.	2·50
*a*Fenn, Rev. Jas. W.	5·00
*a*Fisher, S. Wilson, Esq.	5·00
*a*Gilman, Pres. D. C.	5·00
*a*Goodrich, Prof. F. S.	2·50
*a*Kip, Rev. L. W.	5·00
*a*Ladd, Rev. J. T.	2·50
*a*McNary, J. W., Esq.	5·00
*a*Nitchie, H. E., Esq.	5·00
*a*Otts, Rev. J. M. P., LL.D. (1894 and 1895)	10·00
*a*Parsons, Edwin, Esq.	5·00
*a*Perkins, Mrs. E. D.	5·00
*a*Preston, H. W., Esq.	2·50
*a*Putnam, Rev. A. P., D.D. ..	2·50
*a*Shane, Carlos W., Esq.	5·00
*a*Shaw, W. A., Esq.	2·50
*a*Stevenson, Miss E. W.	5·00
*a*Vaux, George, Esq.	5·00
*a*Webster, D. L., Esq.	5·00
*a*White Library, President of ..	2·50
*a*Wilburn, Rev. B. R.	5·00
*a*Williams, Rev. Gilbert F. ..	2·50
*a*Winslow, Rev. W. C., D.D. ..	2·50
*a*Worcester, Rev. John	5·00
Sales of books, maps, &c. ..	20·15

CANADA.

Rev. Commander L. G. A. Roberts, R.N., *Hon. Sec. and Lecturer for the Fund.*

By cash .. .. £9 18*s.* 0*d.*

	£	*s.*	*d.*
*a*Greig, Wm., Esq.	0	10	6
*a*Hague, George, Esq.	1	1	0
*a*Hoyles, Mrs. N. W.	1	1	0
*a*Jones, E. A., Esq.	1	1	0
*a*MacFarlane, A. B., Esq. ..	1	1	0
*a*MacFarlane, Douglas, Esq. ..	0	10	6
*a*Macpherson, Wm., Esq. ..	1	1	0
*a*Niagara, The Lord Bishop of	0	10	6
*a*Roberts, Rev. Commander L. G. A.	0	10	6
*a*Waller, Rev. C. C.	0	10	6
Proceeds of Lectures	1	6	6
Sales of books, maps, &c. ..	0	14	0

CHESTER.

Rev. J. Cairns Mitchell, B.D., F.R.A.S., *Hon. Sec.*

June 19.—By cash £0 10*s.* 6*d.*

*a*Wilbraham, Miss	0	10	6

CARSE OF GOWRIE.

Rev. J. R. Macpherson, *Hon. Sec. and Lecturer for the Fund.*

April 7.—By cash £3 6*s.* 6*d.*

Subscriptions, including proceeds of Lectures and Sales.

	£	*s.*	*d.*
*a*Balfour, Rev. John N. *a*Gartshore, Miss Murray *a*Gray, Rev. Andrew, D.D. *a*Macdonald, Rev. W. J. *a*Miller, John, Esq. .. *a*Sprot, Miss	3	6	6

CORK.

H. S. Noblett, Esq., *Hon. Sec.*

9th June—By cash.. .. .. £31 14*s.* 6*d.*

	£	*s.*	*d.*
*a*Ainley, Rev. F. W., Free Church Parsonage	0	10	6
*a*Archdall, Very Rev. M., The Deanery..	0	10	6
*a*Atkins, Ringrose, Esq., M.D., Waterford	0	10	6
*a*Atkins, W. R., Esq., 39, South Mall	0	10	6
*a*Bannister, W., Esq., Victoria Lodge	0	10	6
*a*Bayly, D. A., Esq., Mahon, Blackrock	0	10	6
*a*Beale, Geo. C., Esq., Elmgrove, Ballyhooly Road ..	0	10	6
*a*Beale, J. W., Esq., Adelaide Place	0	10	6
*a*Beamish, W. H., Esq., Queenstown	0	10	6
*a*Brougham, Rev. Canon, Monkstown	0	10	6
*a*Clarke, Rev. R. F., Innishannon	0	10	6
*a*Connolly, Rev. J. Q., Macroom	0	10	6
*a*Cooper, A., Esq., Middleton Park, Queenstown ..	0	10	6
*a*Cork, the Lord Bishop of, The Palace..	1	1	0
*a*Darling, Rev. J. Lindsay, Kinsale	1	1	0
*a*Daunt, H., Esq., Kinsale..	0	10	6
*a*Day, R., Esq., 3, Sydney Place	0	10	6
*a*Dobbin, Rev. Chancellor, Carrigrohane..	1	1	0
*a*Drought, R. S., Esq., Pembroke, Passage W... ..	0	10	6
*a*Fleming, Very Rev. H. T., Cloyne	0	10	6
*a*French, Savage, Esq., Queenstown	0	10	6
*a*Haines, Rev. John, Kinneigh Rectory, Enniskeane ..	1	1	0
*a*Hall, E., Esq., D.L., Pinehurst, Blackrock	0	10	6
*a*Hill, A., Esq., Hillsboro' Place..	0	10	6
*a*Hill, W. H., Esq., 28, South Mall	0	10	6
*a*Hunt, Mrs., Danesfort, Mallow	1	0	0
*a*Hunt, Miss, Danesfort, Mallow..	1	0	0
*a*Jacob, A. W., Esq., Belleville, Blackrock Road ..	0	10	6
*a*Kelly, J. S., Esq., Provincial Bank	0	10	6
*a*Lane, W. G., Esq., Blackrock	0	10	6
*a*Lunham, T., Esq., Lotamore, Glanmire	0	10	6
*a*McCarthy, Rev. Justin, Rosscarbery	0	10	6
*a*McMullen, J. W., Esq., Clontymon	0	10	6
*a*Maher, Miss, North Esk, Glanmire	1	1	0
*a*Newsom, J. C., Esq., Templelawn, Blackrock Road ..	0	10	6
*a*Newsom, S. H., Esq., Tellinganna, Blackrock Road ..	1	0	0
*a*Noblett, H. S., Esq., Ashton Place	1	0	0
*a*Perry, Capt., Kinsale	0	10	6
*a*Pike, Mrs., Bessboro', Blackrock	1	1	0
*a*Powell, Rev. Canon, Sundays Well	0	10	6
Primate, The Lord (don.), The Palace, Armagh ...	2	0	0
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Allan Shaw, Esq., T. C., *Agent for sale of publications.*

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	£	*s.*	*d.*
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*a*Bellas, James, Esq.	0	10	6
*a*Crawford, A. G., Esq. ..	0	10	6
*a*Cuthbert, Joseph, Esq., J.P.	0	10	6
*a*Heely, John, Esq., J.P. ..	0	10	6
*a*Shaw, Allan, Esq., T.C. ..	0	10	6
*a*Taylor, Rob. A., Esq., J.P. ..	1	1	0
*a*Wallace, Rev. Robert ..	0	10	6
Sales of books, map, &c. ..	0	19	4

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May 2.—By cash £6 1*s.* 0*d.*

*a*Backhouse, J. E., Esq. ..	1	1	0
*a*Pease, Mrs. Gurney	5	0	0

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April 26.—By cash £5 10*s.* 6*d.*

*a*Carson, Rev. Dr., V. P., T.C.D.	0	10	6
*a*Powell, Rev. W. H., D.D. ..	0	10	6
Proceeds of Lecture delivered by Major Watson, R.E., C.M.G., at Dublin	4	0	0
Sales of books, &c.	0	9	6

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April 3.—By cash £2 1*s.* 0*d.*

*a*Boase, Henry, Esq.	1	1	0
*a*Martin, W. Y. Blyth, Esq. ..	1	0	0

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Thos. Plunkett, Esq., M.R.I.A., *Hon. Sec.*

*a*Plunkett, Thos., Esq., M.R.I.A.	0	10	6

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March 22.—By cash £2 2*s.* 0*d.*

*a*Foord, General	0	10	6
*a*Paske, Colonel E. H... ..	0	10	6
*a*Williamson, D., Esq... ..	0	10	6
*a*Williamson, Mrs.	0	10	6

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Rev. W. R. Jones, *Hon. Sec.*

	£	*s.*	*d.*
*a*Jones, Rev. W. R.	0	10	6

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Mrs. Elwes, *Hon. Sec.*

	£	*s.*	*d.*
April 18.—By cash ..	4	17	10
June 7.—By cash ..	0	10	6

	Rs.	Annas
*a*Andrew, J., Esq., C.S. ..	18	0
*a*Martin, Sur.-Major John, A.M.S.	20	0
*a*Newitt, W. T., Esq. ..	9	0
*a*Pemberton, Mrs.	18	0
*a*Smith, Miss, C.E.Z.M. ..	10	0
*a*Williams, Rev. Archdeacon	10	0
*a*Wright, Miss H.	9	11

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Per Rev. Theodore E. Dowling, of Jerusalem.

April 21.—By cash £3 13*s.* 6*d.*

	£	*s.*	*d.*
*a*Brooks, T. Archibald, Esq. ..	0	10	6
*a*Bull, Rev. E.	0	10	6
*a*Cole, Rev. T. E. F.	0	10	6
*a*Gray Spence, Rev. H. J. ..	0	10	6
*a*The Chaplain, Murree ..	0	10	6
*a*Watson, Major A.	1	1	0

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Percy D'Erf Wheeler, Esq., M.D., F.R.C.S., F.R.G.S., *Acting Hon. Sec.*

June 20.—By cash, including Donations to the Excavations .. £15 9*s.* 0*d.*

*a*Attlee, Rev. Simmonds ..	0	10	6
*a*Arseniew, Mons. S.	0	10	6
*a*Blyth, Rt. Rev. Bishop ..	0	10	6
*a*Clark, Herbert, Esq.	0	10	6
*a*Cook, Messrs. T. and Son ..	0	10	6
*a*Dickson, John, Esq.	0	10	6
*a*Ellis, F. T., Esq.	0	10	6
*a*Grand New Hotel	0	10	6
*a*Gregg, A., Esq.	0	10	6
*a*Hornstein, C. H., Esq. ..	0	10	6
*a*Jamal, Rev. J.	0	10	6
*a*Johannides, M. Jean	0	10	6
*a*Domian, D., Esq.	0	10	6
*a*Masterman, Dr. E. W. ..	0	10	6
*a*Sandreczsky, Dr.	0	10	6
*a*Schick, Herr Baurath ..	0	10	6
*a*Schor, Joseph, Esq.	0	10	6
*a*Singer, Albert, Esq.	0	10	6
*a*Ungar, Edward, Esq. ..	0	10	6
*a*Zeller, Rev. J...	0	10	6

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May 28.—By cash £0 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Talbot, Hon. Mrs. William ..	0	10	6

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*a*McVicker, Alex., Esq. ..	0	10	6

NORWICH.

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June 13.—By cash £7 7*s.* 0*d.*

*a*Barrett, Rev. Dr.	0	10	6
*a*Creeny, Rev. W. F.	0	10	6
*a*Harvey, E. K., Esq.	1	1	0
*a*Hinds-Howell, Rev. Canon ..	0	10	6
*a*Hudson, Rev. W.	1	1	0
*a*Norfolk and Norwich Library	0	10	6
*a*Patteson, H. S., Esq... ..	1	1	0
*a*Ripley, Rev. Canon	2	2	0

PLYMOUTH.

H. B. S. Woodhouse, Esq., *Hon. Sec.*

March 27.—By cash £2 12*s.* 6*d.*

*a*A. S.	0	2	0
*a*Bingham, W. S., Esq. ..	0	5	0
*a*Goard, Thomas, Esq... ..	0	5	0
*a*Hutchens, W. T., Esq. ..	0	5	0
*a*Martin, Miss E. P.	0	2	6
*a*White, W. J., Esq.	0	2	6
*a*Woodhouse, H. B. S., Esq. ..	1	1	0
Woodhouse, Mrs. (Don. for excavations)	0	10	6

PLYMOUTH.

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	£	*s.*	*d.*
*a*Shelly, John, Esq.	0	10	6

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June 20.—By cash £4 3*s.* 0*d.*

*a*Bourne, Rev. Geo., LL.D. ..	0	10	6
*a*Green, J. Lardner, Esq. ..	0	10	6
*a*Griffin, F., Esq.	0	10	6
*a*Hutchings, Rev. Canon ..	1	0	0
*a*Pye-Smith, E. F., Esq. ..	0	10	6
*a*Rawlence, Ernest, Esq. ..	0	10	6
*a*Wilson, R. G., Esq.	0	10	6

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May 17.—By cash £3 3*s.* 0*d.*

*a*Flint, Dr.	0	10	6
*a*Martin, Colonel	1	1	0
*a*Phillips, J. H., Esq.	0	10	6
*a*Scarborough Philosophical Society	0	10	6
*a*Wilson, Miss	0	10	6

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June 21.—By cash .. £4 4*s.* 0*d.*

*a*Carpenter, J. H., Esq. ..	0	10	6
*a*Evans, Arthur, Esq.	1	1	0
*a*Evans, Edward E., Esq. ..	1	1	0
*a*Marling, Sir W. H., Bart. ..	1	1	0
*a*Osborne, T. S., Esq.	0	10	6

SUMMARY.

From March 22nd to June 21st, 1894.

	£	*s.*	*d.*
Special Donations to the Excavations..	39	10	0
Annual Subscriptions and Donations	156	3	6
Annual Subscriptions from Local Societies	144	18	7
Receipts and Proceeds of Lectures	120	18	6
Refund of amount paid for Tell el Hesy Firman	45	1	0
Sales of Maps, Books, and other Publications	155	0	9
	£661	12	4

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FROM JUNE 22ND, 1894, TO SEPTEMBER 22ND, 1894.

a denotes Annual Subscriber.

*** If any omission or mistake be observed in the following lists, the Secretary will be very glad to be informed of it, and will rectify the error in the next *Quarterly Statement.*

	£	*s.*	*d.*
*a*Allen, Rev. Canon John, D.D.	1	1	0
*a*Andrews, Frederick, Esq. ..	0	10	6
*a*Andrews, John, Esq... ..	0	10	0
*a*Andrews, R. T., Esq. ..	1	0	0
*a*Archard, Mrs...	0	5	0
*a*Austin, Miss Gertrude ..	0	10	6
*a*Aylmer, Major-General ..	1	1	0
*a*Barrow, Mrs.	0	10	6
*a*Barrow, Rev. W. M... ..	0	10	6
*a*Bayley, Mrs.	1	1	0
*a*Beaumont, Rev. Canon ..	1	1	0
*a*Bedwell, Rev. F., B.D. ..	1	1	0
*a*Beeman, G. Beaumont, Esq.	0	10	6
*a*Beeman, Rev. T. O.	0	10	6
*a*Beeman, W. H., Esq. ..	0	10	6
*a*Bellamy, Rev. Franklin ..	0	10	6
*a*Bickmore, Prof. Albert S. ..	0	10	6
*a*Boodle, Rev. R. George ..	1	1	0
*a*Brown, Mrs. S.	1	1	0
*a*Cawston, Samuel, Esq. ..	1	1	0
*a*Cobham, Miss M. C... ..	1	1	0
*a*Collins, H. Brenton, Esq. ..	2	0	0
*a*Crane, Mrs.	1	1	0
*a*Cruickshank, Miss	0	10	6
*a*Daly, Rev. J. Fairley, B.D., F.R.S.	0	10	6
*a*Davies, Mrs.	2	0	0
*a*Dixon, Mrs. J. J.	0	10	6
*a*Dobbs, Archibald E., Esq. ..	0	10	6
*a*Elcum, Rev. C. C.	1	1	0
*a*Elizabeth, Sister Mary ..	0	10	6
*a*Enderby, Miss	1	0	0
*a*Evans, F. G., Esq.	1	1	0
*a*Fishe, J. M., Esq.	1	0	0
*a*Fox, T., Esq., jun.	0	10	6
*a*Fremlin, Mrs...	2	0	0
*a*Garnett, Robert, Esq. ..	0	10	6
*a*Gautier, Prof. Lucien ..	0	10	6
Gautier, Prof. Lucien (Don.)	0	10	0
*a*Good, Miss	0	10	6
*a*Gosse, Rev. R. W.	1	1	0
*a*Greenfield, Mrs. M. J. ..	1	1	0
*a*Greenhalgh, Thomas, Esq. ..	1	1	0
*a*Grote, Mrs.	1	1	0
*a*Haig, General M. R... ..	1	0	0
*a*Hall, Rev. J. H.	0	10	6
*a*Harding, A. R., Esq... ..	0	10	6
*a*Heath, John, Esq.	0	10	6
*a*Hodgkin, J. B., Esq... ..	2	0	0
*a*Howard, Alexander, Esq. ..	0	10	6
*a*Howe, R. J., Esq.	1	1	0
*a*Johnson, W. B., Esq. ..	1	1	0
*a*Johnston, Rev. David ..	1	0	0
*a*Kay, H. C., Esq.	1	11	6
*a*Krogh, Capt. de (1895) ..	0	10	6
*a*Lacey, Charles J., Esq. ..	0	10	6
*a*Lamont, Miss..	0	10	6
*a*Leatham, Charles, Esq. ..	1	1	0
*a*Legg, Miss	0	10	6
*a*Lloyd, Rev. Archdeacon ..	1	1	0
*a*Lloyd, Howard, Esq... ..	1	1	0
*a*Lush, Rev. Dr. W. Vaudrey, F.R.C.P.	1	1	0
*a*Macdonald, D., Esq.	2	2	0
*a*MacInnes, R., Esq.	0	10	6
*a*Mackinnon, P., Esq... ..	10	0	0
Mainguy, Major-Genl. F. B. (Don.)	2	10	0
*a*Massie, Robert, Esq., F.R.G.S.	0	10	6
Mayes, Robert C., Esq. ..	0	2	0
*a*Meredith, Mrs.	0	10	6
*a*Miller, Rev. A.	0	9	9
*a*M. J.	1	1	0
*a*Moffat, J. J., Esq.	1	1	0

	£	s.	d.
*a*Mure, Misses	1	1	0
*a*Murray, Lieut. J. Wolfe (1893–95)	3	0	0
*a*Napier, Rev. F. P.	1	1	0
*a*Newbury, Mrs.	1	0	0
*a*Nightingale, Rev. J. S. ..	0	10	6
*a*Osborne, C. T., Esq.	1	0	0
Parkyn, Rev. C. J. (Life Donation)	10	10	0
*a*Passmore, T. H., Esq. ..	0	10	6
*a*Peebles, D. M., Esq.	1	1	0
*a*Percy, Mrs. Heber	1	1	0
*a*Philpott, Charles C., Esq. ..	1	1	0
*a*Pim, James, Esq.	0	10	6
*a*Prosser, Miss	0	10	6
Rawlence, E., Esq. (Don.) ..	1	0	0
*a*Richards, Miss C. E... ..	1	1	0
*a*Robinson, Rev. Andrew C. ..	0	10	6
*a*Rouse, Rev. W. A.	0	12	6
*a*Rowan, D. J., Esq., C.E. ..	2	2	0
*a*Salwey, Rev. Herbert ..	1	1	0
*a*Sanday, Rev. Prof., D.D ..	1	1	0
*a*Sayce, Rev. Prof.	2	0	0
*a*Scattergood, James, Esq. ..	1	1	0
*a*Semple, Rev. A., D.D. ..	0	10	6
*a*Short, John, Esq., jun. ..	1	1	0
*a*Smith, Cicero, Esq.	0	10	6
*a*Smith, George W., Esq. ..	1	0	0
*a*Smyth, Mrs. Isabella.. ..	0	10	6
*a*Tomlinson, Walter, Esq. ..	1	0	0
*a*Tremlett, J. D., Esq... ..	2	2	0
*a*Trench, John A., Esq. ..	0	10	6
*a*Wallis, W. Clarkson, Esq. (1889–94)	6	6	0
*a*Wauchope, Rev. D.	0	10	6
*a*White, John N., Esq. ..	0	10	6
*a*Whitfield, Rev. F. W. G. ..	0	10	6
*a*Whitfield, Rev. J. H., LL.D.	1	1	0
*a*Whitlock, Rev. G. S. ..	1	1	0
*a*Whitty, J. Irvine, Esq. ..	0	10	6
*a*Witherby, Mrs.	1	1	0
*a*Wood, H. K., Esq.	1	1	0
*a*Wright, W. Aldis, Esq., LL.D.	2	2	0
	£126	13	9

SUMMARY OF LOCAL SOCIETIES.

(*Acknowledged in detail under special heading.*)

	Sales of Books, Maps, &c.			Lectures.			Subscriptions.		
	£	s.	d.	£	s.	d.	£	s.	d.
Benenden	..			..			2	12	0
Cambridge, Mass., U.S.A. ..	8	16	11	..			29	9	4
Canada	..			..			0	10	6
Charmouth	..			2	10	3	..		
China (Kiukiang)	..			..			3	3	0
Dublin	..			..			1	1	0
Enniskillen	..			..			11	3	11
Folkestone	..			..			0	10	6
Frome	..			..			0	10	6
India (Madras Presidency)..	..			..			0	11	6
Manchester	..			..			2	2	0
Newcastle-on-Tyne	..			..			1	11	0
New Zealand (Nelson) ..	..			..			1	1	0
,, (Timaru) ..	..			..			2	1	0
Oxford	..			..			1	1	0
Syracuse, New York, U.S.A.	..			..			2	1	1
Tasmania (Hobart)	..			..			0	10	6
Tunbridge Wells	..			..			2	2	0
	£8	16	11	£2	10	3	£62	1	10

BENENDEN.

Rev. Thos. Harrison, F.R.G.S., *Hon. Sec. and Lecturer for the Fund.*

By cash .. .. £2 12*s.* 0*d.*

	£	*s.*	*d.*
*a*Hardy, Rev. A. O.	0	10	6
*a*Joy, Rev. Canon	0	10	6
*a*Medway, Lord	1	1	0
*a*Rigg, Rev. J. H., D.D. ..	0	10	0

CAMBRIDGE, MASS., U.S.A.

Rev. Prof. Theodore F. Wright, Ph.D., *Hon. General Secretary and Lecturer for the Fund.*

	£	*s.*	*d.*
July 11.—By cash ..	20	14	8
August 13.—By cash	12	18	8
Sept. 15.— „	4	12	11

	Dollars
*a*Allen, J. Milton, Esq.	2·50
*a*Bailey, D. B., Esq.	7·50
*a*Bentley, John, Esq.	10·00
*a*Bigelow, Rev. D. W.	5·00
*a*Blackie, F., Esq. (1893 and 1894)	5·00
*a*Carter, John W., Esq.	5·00
*a*Cobern, Rev. C. M., Ph.D. ..	5·00
*a*Conarroe, George M., Esq. ..	5·00
*a*Dobbs, Rev. A. S., D.D.	2·50
*a*Dudley, Charles B., Esq. ..	5·00
*a*Goddard, Mrs. Mary T.	20·00
*a*Hawley, Miss E. S.	5·00
Holley, George W., Esq. (Don.)	1·00
*a*Howell, A. J., Esq.	2·50
*a*Kerr, Rev. John T.	2·50
*a*Kemball, R. C., Esq.	5·00
*a*McClintock, Mrs. Mary T. ..	5·00
*a*McKean, Frederick G., Esq. ..	5·00
*a*Niles, Hon. William	5·00
*a*Peters, Rev. John P.	5·00
*a*Reed, Rev. James.	2·50
*a*Slade, Mrs. Elizabeth A. ..	5·00
*a*Sturges, Edward B., Esq. ..	10·00
*a*Warren, Rev. S. M.	5·00
*a*Webster, Walter G., Esq. ..	5·00
*a*Werren, Rev. J. E.	2·50
*a*Wright, Miss M. A.	2·50
*a*Wright, Rev. H. W.	2·50
Sales of books, maps, &c. ..	43·16

CANADA.

Rev. Commander L. G. A. Roberts, R.N., *Hon. Sec. and Lecturer for the Fund.*

August 7.—By cash .. £0 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Murray, Hugh, Esq.	0	10	6

CHINA (KIUKIANG).

Rev. E. S. Little, *Hon. Sec.*

By cash .. .. £3 3*s.* 0*d.*

	£	*s.*	*d.*
*a*Barnard, G., Esq.	0	10	6
*a*Drummond, Rev. W. J. ..	0	10	6
*a*Hodge, Rev. H. R., M.R.C.S., L.R.C.P.	1	1	0
*a*Irish, Rev. R. O.	0	10	6
*a*Porter, Rev. Dr. H. D. ..	0	10	6

DUBLIN.

Rev. Maurice Day, *Hon. Sec.*

June 3.—By cash £1 1*s.* 0*d.*

	£	*s.*	*d.*
*a*Harden, Rev. R. W.	0	10	6
*a*Somerville-Large, Rev. W. ..	0	10	6

ENNISKILLEN.

Thos. Plunkett, Esq., M.R.I.A., *Hon. Sec.*

Sept. 7.—By cash (less advertising account) .. £11 3*s.* 11*d.*

	£	*s.*	*d.*
*a*Abraham, J. T., Esq., Head Master, Model School, Enniskillen	0	10	6
*a*Benison, J. J., Esq., J.P., Slieve Russell, Ballyconnell ..	0	10	6
*a*Bird, G. A., Esq., M.A., Enniskillen	0	10	6
Brien, Mrs., 76, Pembroke Road, Dublin (Don.)	1	1	0
*a*Corry, Right Hon. Viscount, D.L., Castlecoole	1	1	0
*a*Dickson, J. W., Esq., L.P.S.I., 4, Darling Street, Enniskillen	0	10	6
*a*Elliott, Thomas, Esq., C.E., 34, Darling Street, „ ..	0	10	6
*a*Falls, C. F., Esq., M.A., T.C.D., Killyreagh, „ ..	0	10	6
*a*Hughes, J. A., Esq., Surveyor of Income Tax, „ ..	0	10	6
*a*Humphreys, S. B., Esq., Fair View, Enniskillen ..	0	10	6
*a*Irvine, C. E. R. A., Esq., Lisgoole Abbey, Enniskillen ..	0	10	6

ENNISKILLEN—*continued.*

	£	*s.*	*d.*
*a*Lindsay, Hugh R., Esq., J.P., Enniskillen	0	10	6
*a*O'Leary, Rev. Canon, D.D., Ardess Rectory, Kesh	0	10	6
*a*Parke, Robert W., Esq., Trafalgar Cottage, Manorhamilton..	0	10	6
Polson, T. R. J., Esq., M.R.I.A., F.I. Institute, Wellington..	0	10	6
*a*Reid, Nicholas, Esq., M.D., Florencecourt, Co. Fermanagh ..	0	10	6
*a*Ritchie, William, Esq., "Fermanagh Times," Enniskillen ..	0	10	6
*a*Smyth, Edward, Esq., J.P., Enniskillen	0	10	6
*a*Stack, Right Rev. C. M., D.D., Bishop of Clogher, Clones ..	1	1	0
*a*Stubbs, Henry, Esq., J.P., Danby, Ballyshannon	0	10	6

FOLKESTONE.

Rev. E. H. Cross, D.D., *Hon. Sec.*

Sept. 17.—By cash £0 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Dale, Rev. H. D.	0	10	6

FROME.

Rev. R. Raikes Bromage, M.A., *Hon. Sec.*

July 24.—By cash £0 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Bromage, Rev. R. Raikes, M.A.	0	10	6

INDIA (Madras Presidency).

Mrs. Elwes, *Hon. Sec.*

Sept. 19.—By cash £0 11*s.* 6*d.*

	£	*s.*	*d.*
Arundel, Mrs...	0	11	6

MANCHESTER.

Rev. W. F. Birch, *Hon. Sec.*

July 4.—By cash .. £2 2*s.* 0*d.*

	£	*s.*	*d.*
*a*Bellhouse, E., Esq.	1	1	0
*a*Birch, Rev. W. F.	1	1	0

NEWCASTLE-ON-TYNE.

Arthur B. Lloyd, Esq., *Hon. Sec.*

Sept. 3.—By cash £1 11*s.* 0*d.*

	£	*s.*	*d.*
*a*Lloyd, Arthur B., Esq. ..	0	10	6
*a*Newall, Mrs.	0	10	6
*a*Tennant, James, Esq. ..	0	10	6

NEW ZEALAND (NELSON).

Col. B. A. Branfill, *Hon. Sec.*

Sept. 13.—By cash £1 1*s.* 0*d.*

	£	*s.*	*d.*
*a*Brown, C. Hunter, Esq. ..	0	10	6
*a*Rodgerson, Mrs.	0	10	6

NEW ZEALAND (TIMARU).

Rev. Wm. Gillies, *Hon. Sec.*

By cash .. .. £2 1*s.* 0*d.*

	£	*s.*	*d.*
*a*Borrie, Rev. David	1	1	0
*a*Mackay, D. M., Esq... ..	1	0	0

OXFORD.

Rev. L. J. Montfort Bebb, *Hon. Sec.*

Aug. 25.—By cash £1 1*s.* 0*d.*

	£	*s.*	*d.*
*a*Bebb, Rev. L. J. Montfort ..	0	10	6
*a*Segar, Rev. H.	0	10	6

SYRACUSE, N.Y., U.S.A.

Rev. J. Zimmerman, *Hon. Sec.*

July 7.—By cash .. £2 1*s.* 1*d.*

	Dollars
*a*Graves, Hon. N. F.	5·00
*a*Guttman, Rev. H., D.D... ..	5·00

TASMANIA (HOBART).

Major E. T. Wallach, *Hon. Sec.*

July 3.—By cash £0 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Newman, R., Esq.	0	10	6

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Rev. J. H. Townsend, D.D., *Hon. Sec.*

July 20.—By cash.. £2 2*s.* 0*d.*

	£	*s.*	*d.*
*a*Dawes, Mrs.	1	1	0
*a*Fox, Mrs.	0	10	6
*a*Townsend, Rev. J. H., D.D...	0	10	6

LECTURES.

	£	s.	d.
Proceeds of Lecture delivered by Rev. C. Druitt at Charmouth	2	10	3

SUMMARY.

From June 22nd to September 22nd, 1894.

	£	s.	d.
Annual Subscriptions and Donations	126	13	9
Annual Subscriptions from Local Societies	62	1	10
Proceeds of Lectures	2	10	3
Sales of Maps, Books, and other Publications	175	4	7
	£366	10	5

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KIUKIANG, CHINA: Rev. Edward S. Little.

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BLACKBURN, LANCASHIRE:
BOLTON AND HORWICH: Rev. S. Bond, Church Institute.
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BROMLEY COMMON: Rev. H. Hamilton Jackson, Cheriton.
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GUILDFORD: Colonel Paske.
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ST. ALBANS: Rev. W. Bailey, Colney Heath Rectory.
STAPLEHURST: Rev. Wm. Peterson, Biddenden Rectory.
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THE POTTERIES, BURSLEM: Rev. Robert E. Daubeny, Sneyd Clergy House.
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UXBRIDGE: Rev. A. A. Harland, M.A., F.S.A., Harefield Vicarage.
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WESTON-SUPER-MARE: Rev. Henry George Tomkins, Park Lodge.
WHITCHURCH, SALOP: Dr. S. Tayleur Gwynn, St. Mary's House.
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WREXHAM: Rev. Vaughan Jones, 7, Stanley Street.
YEOVIL: Rev. Abel Phillips, Hendford Vicarage.

HOLLAND.

OMMEREN: Rev. H. J. Schouten.

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KOBE: Rev. J. C. Newton.

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NELSON: Colonel Branfill.
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TIMARU: Rev. William Gillies, The Manse.

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DUNFERMLINE: Rev. Robt. Campbell, St. Margaret's Manse.
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ELGIN: The Rev. Robert Macpherson, B.D., The Manse.
GLASGOW: Rev. W. P. Dickson, D.D., and Rev. Donald Macleod, D.D., Woodlands Terrace.
GREENOCK: Rev. Hugh Macmillan, D.D., LL.D., F.R.S.
HAMILTON: Rev. Thomas M. B. Paterson, Ardenclutha.
KIRKCALDY: Henry Morton Barnett, Esq., 17, Townsend Place.
MILLPORT: Rev. Alex. Walker, Millburn.

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PORT GLASGOW: Rev. W. W. Beveridge.

TASMANIA.

HOBART: Major Ernest Townshend Wallach, General Staff.

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